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# HANDBOOK
## *for* LEADERS *of*
## CAMP FIRE GIRLS






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THE LAW
OF THE
CAMP FIRE
Seek Beauty ▲
Give Service ▲▲
Pursue Knowledge
Be Trustworthy
Hold on to Health
Glorify Work ▲
Be Happy ▲▲▲

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# HANDBOOK FOR GUARDIANS OF THE CAMP FIRE GIRLS



THE CAMP FIRE GIRLS
NATIONAL HEADQUARTERS
31 EAST 17TH STREET, NEW YORK CITY

*Nineteen Hundred and Twenty-four*

HS 3353
C3 A45



*A Camp Fire Girl appreciates her little sisters*

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# CHAPTER I

## THE THEORY OF CAMP FIRE

### How a Need Was Felt and a Program Planned to Fill that Need

You have probably discovered if you have come into close contact with girls, what a wealth of imagination and idealism they have and how much energy they are able to devote to any activity which arouses their interest. Here is motor power awaiting application. The question is, how to use it and to what end? Why not use it in accomplishing the very things which girls want, sometimes perhaps with a rather hazy realization, but nevertheless truly, for themselves. We who are their older friends are in hearty accord with those desires of theirs. We want them to have all the wholesome, healthy fun they can, to be admired and loved for admirable and lovable characteristics and we are as ambitious for them as they are for themselves. We want to help them but we know it can never be done through teaching and preaching alone. What we need is some means of directing their imagination and energy to the accomplishment of their ideals, some program of fun which shall nevertheless develop them spiritually, mentally, and physically.

## The Dawn of the Idea

Although the birthday of Camp Fire is officially the 17th of March, 1912, the idea had been taking shape for a long time before that. When Mr. W. C. Langdon of the Sage Foundation was directing an historical pageant in Thetford, Vermont, he found that while the boys who were working with him were organized as Boy Scouts, the girls had no organization of their own, and very much wanted one. He talked the matter over with Mrs. Charles H. Farnsworth, who was director of the Hanoun Camps for girls at Thetford and Preceptress of the Horace Mann High School girls of Teachers' College, Columbia University.

They became enthusiastic over the general idea and consulted with Mr. James West of the Boy Scouts and Dr. Luther Halsey Gulick, of Sage Foundation, who was always full of enthusiastic interest in the health and well-being of boys and girls. Mr. West had received many letters and requests from girls and those interested in the happiness of girls, asking that some program of organization be planned for their benefit such as the Boy Scouts enjoyed.

Here was this keen desire arising among the girls themselves. Here too was a group of people whose work with girls and interest in them placed them in a position to be of valuable help in planning and launching such an organization. A meeting was called in March, 1911, to discuss the best way to meet the need.

An organizing and executive committee was elected with full power to work out some adequate plan, with Dr. Mary Shenck Woolman as chairman. She was Professor of Household Arts Education at Teachers' College, and organizer and Director of the Manhattan Trade School for Girls. She was in contact with all classes of girls—rich and poor, those who were self-supporting and those with abundant means and leisure, and believed that they all needed a happy, out of door life and some opportunity of knowing and cooperating with each other.

Dr. Woolman and Mrs. Farnsworth, working often into the "wee sma hours" after their busy day, planned and wrote the

first manual. They received invaluable and enthusiastic assistance from other members of the committee. Mr. Langdon suggested the title "Camp Fire Girls" and the ranks, Wood-Gatherer, Fire Maker and Torch Bearer. Dr. and Mrs. Luther Gulick had worked out for their own daughters and the girls who came under their supervision in their summer camp—a scheme of "honors" or awards for accomplishment which was modified and developed to form the Camp Fire Honor System. Dr. and Mrs. Gulick are responsible also for the ideals, ritual, and use of symbolism which so enrich the program. The name of their summer camp for girls, Wohelo (Work, Health, Love), became the watchword of the organization.

A group of graduate students at Teachers' College, under Dr. Woolman outlined the activities of the Home economics field and incorporated them in the Camp Fire scheme of honors and ranks. Among those specialists and enthusiasts who helped in molding the program were: Dr. Anna L. Brown, of the Young Women's Christian Association with her interest in the health and spiritual happiness of girls; Miss Lina Beard, sister of Dan Beard, of the Boy Scouts, who emphasized the sturdy virtues of the pioneer; and Mr. and Mrs. Thompson-Seton, who stressed the value of primitive crafts and occupations, the love of out-door life, and friendship with animals.

By the fall of 1911 there were Camp Fire Girls organized in many parts of the United States. The executive and organizing committee now feeling that the work was well started, at a meeting in late October elected Dr. Luther Halsey Gulick as President of the Camp Fire Girls. In the following March, 1912, the movement was incorporated as a National Association.

There step by step we have the foundation of Camp Fire, the first realization of the need for it, the planning of the program to meet the need, and the creating of an organization to carry on the program. Today, twelve years after the incorporation of Camp Fire, there are Camp Fire groups in twenty-one different countries. Six hundred thousand girls have lived the Camp Fire program, of work, health, love, service.

This growth of Camp Fire cannot be estimated in mere numbers. To measure it truly one would have to find a way of

taking into consideration the sphere of Camp Fire's spiritual influence which is ever widening.

Those who orginated Camp Fire built truly on a sound foundation. The proof lies in the fact that the program has become increasingly usable during the years of its service. Its flexibility is probably one of its greatest assets, making it possible for those who are carrying on the program to adapt it to changing social and economic conditions and to incorporate in it the best of the new theories as recommended and tried out by educational and recreational experts. In a word, Camp Fire is splendidly alive, its program constantly growing broader and more useful with an ever expanding field of application.

## The Program

The program of the Camp Fire Girls was planned to take care of the out-of-school time of adolescent girls, and it is built around three important factors: It provides activities of natural interest to girls, it makes these activities doubly interesting through an appeal to the imagination, which is a vivid trait in the character of adolescent girls, it works quietly toward the end that through fun and happiness girls may achieve a beautiful and useful womanhood.

Practically every wholesome activity which would naturally engage the interest of the young girl is included in the Camp Fire Program. These are classified under the seven crafts which form the basis for the system of Honors and Awards. Home Craft includes everything a girl might accomplish in connection with her home from doing the marketing to taking care of a baby or giving a party. Health Craft includes sports, first aid, and the forming of health habits. By emphasizing Hand Craft the program attempts to revive an interest in hand work and in the beauty of line, form, and color.

Camp Craft and Nature lore give expression to the desire of Camp Fire Girls to be at home in the out-of-doors and to appreciate intelligently the beauties of nature.

Business Craft includes punctuality and thrift for all girls, and improvement in her chosen field for the girl in business.

Under the heading Patriotism and Citizenship are grouped

those particular activities such as community service and participation in civic undertakings which will give the girl awareness of her position and responsibility in the community.

Distributed among the Crafts are the seven hundred or more "Honors" which the girls may earn, certain specified tasks which they may accomplish as steps toward the winning of three progressive ranks.

What a wide choice is offered. Hikes, camping, dramatics, sports, service to others, the daily tasks of the home, no longer drab but glorified with new dignity, making pottery, bead work, stenciling, dying. In the Camp Fire Program any girl can find the thing she is most interested in, and at the same time experience the joy of working with others towards a common goal.

## The Inspiration

"The daily tasks of the home, no longer drab but glorified with a new dignity." Why should a girl wash dishes, or make her bed, or cook with a new zest just because she is a Camp Fire Girl? There lies the secret of the success of the Camp Fire Program. It appeals to the girls' imaginations, helps them to find the romance and adventure in their everyday lives.

In the first place, it is fun to belong to a club. Doesn't every girl you know belong to a club or want to belong to one, or isn't she at least a member of a "crowd?" The group instinct is very strong in adolescent girls. What she does as a member of her club is far more important and thrilling than what she might do alone.

Then, too, in accomplishing some homely task she is probably working towards a rank. She looks upon the attainment of this rank as a privilege, earnestly to be worked for, and she receives her reward in an impressive ceremony which appeals to her imagination and love of beauty. Woven into the fabric of Camp Fire are these colorful threads of ritual, symbolism, poetry, and beauty to which the girls respond with idealistic devotion. A girl who has once been a Camp Fire Girl does not quickly forget, but finds it enriching her whole life.

She finds in Camp Fire the satisfaction of her desires. She wants to "be somebody." She has an ideal which she wants to

attain. Camp Fire, she knows, will help her find the way. The very fact that her Camp Fire name is chosen to symbolize her ideal of what she wants to be is an inspiration and an encouragement to her. She has a natural desire to be admired and she finds through contact with her fellow members and through the ideals of Camp Fire how she can make herself worthy of admiration. She has an altruistic and often very hazy desire to do good which Camp Fire gives her an opportunity of realizing very concretely, not only in the more dramatic service to the unfortunate, but daily, in her own home. If she wants to make things, there is no limit to her choice and she can be sure of helpful guidance and instruction. And first and last it is all fun for her—the fun of belonging to an organization with other girls, the fun of working and planning with them, of having a goal to attain, and the inspiration of others working towards the same goal with the encouragement and help which they give each other and which their leader gives them all. Camp Fire is fun. No girl belongs to it as a duty, but because she wants to and because it is in Camp Fire that she finds her happiness.

## The Framework of the Camp Fire Program— The System of Honors and the Three Ranks

Ideals and theories are not of much value unless there is a possible practical way to live them. The principles of the Camp Fire Girls' Program have been proven sound because their tools have stood the test. These tools are the system of Honors and the Three Ranks. Or you can look at the program in another way and consider the System of Camp Fire Honors and the progression through Three Ranks as the framework upon which the theory and principles of the program hang.

By "Honors" in Camp Fire parlance is meant certain tasks (like airing and making one bed a day for two months), certain duties (like keepng bureau drawers in order for three months), certain feats (like building an open fire in wind or rain with material found out-of-doors, or swimming one hundred yards), certain wholesome pleasures (like paddling or row-

ing twenty miles in five days or camping for a week-end, sleeping out-of-doors) and doing these things well enough to receive as a record a little wooden bead.

The honors are separated into seven groups, called "Crafts" and the honor beads for each craft are of a distinctive color.

The crafts are as follows:

Home (flame color for the flame of the hearth.)
Health (red for red blood.)
Camp (brown for the woods.)
Hand (green for creation.)
Nature (blue for the sky.)
Business (yellow for gold.)
Citizenship (red, white and blue.)

These seven crafts represent the seven points in a girl's education which the Camp Fire program stresses; they represent broadly the significant things in every girl's life, the things which have always been and always will be the important and significant things in a girl's and a woman's life: the home, health, outdoor life, citizenship, the making of beautiful objects with the hands, and a knowledge of nature and of earning one's daily bread. The value of such division and grouping is obvious. As the girl wins an honor, by the color of the bead she is awarded she is immediately impressed with the fact that that task, no matter how small or how great, is a part of a great scheme, a civilized and helpful life.

A girl may win her honors hit or miss. Because they are not put into groups, there is no tendency to "cram" in order to win certain honors and then as soon as the honor bead has been received to forget it. Honors may be won over and over and the winning of them the second or tenth time is considered worthy of recognition. The wise Guardian, however, will keep watch of her girls and tactfully interest them in winning honors in the various crafts and varying the honors they are working for in each craft, so that the girls may make a progression.

Besides the System of Honors, the Camp Fire Program has three ranks each with requirements which increase in difficulty and comprehensiveness. The winning of each rank requires a

certain period of time, the fulfilling of the requirements covering the entire period. This again does away with any opportunity to "cram" in order to pass the requirements for rank.

The symbolism of Camp Fire has been used in the names as well as in the spirit of the three ranks. Wood Gatherer, the first rank, has fewer and simpler requirements than the other ranks, yet as the name implies, the Wood Gatherer has her important place and function in the whole scheme of the Camp Fire Group. The Fire Maker, the second rank, has acquired greater technique, greater skill and experience. She can be trusted with more difficult tasks and responsibilities. The Torch Bearer, the third rank, has been a Camp Fire Girl for almost two and a half years and has shown her qualities of leadership as well as trustworthiness.

## System of Awarding Honors a Distinct Educational Policy

Education, from the day of our birth until we reach young womanhood and manhood, is a long period of forming habits. Under fortunate stimulus and guidance, we become livable, reasoning human beings. All habits are formed by the doing of little things again and again. A program then, which encourages the doing of the little things young girls ought to do but do not ordinarily *want* to do, until the doing becomes automatic or a habit, must recognize and dignify these little things, and not wait until after the habit is formed, or its work is not permanent.

Young girls very often do not want to do little things, like helping at home, keeping their dresser drawers straightened or sleeping with open windows or getting their exercise by walking to school, because these little everyday things are not showy. The Camp Fire Honor system is planned that there may be a right proportion between tasks, that the important part of any task is the doing of it well, and that any task if it is the thing to be done, is worth while. The theory of the Camp Fire Honor system is that if a thing is worth doing, it is worth doing with one's whole heart. The Honor System works because it demands that girls *do* things in preference to *knowing* things.

There are two distinct systems of education. One is the learning by actually doing, the other the learning by knowing how things are done. We are familiar with the school in which lessons are assigned, learned, and recited, and the pupil graded according to how close his recitation follows the text in content if not in word. We are not so familiar with the school in which the other or newer method is followed, that of supplying the stimulus and letting the children do the actual work, be it research work about a period in Greek history which happens to interest them, or the building of a bridge following Cæsar's famous description. The things we learn as children become ours; they remain with us as our own personal discoveries. It is more fun, more interesting to discover truths by discovering them for ourselves than to have to take some unknown person's word for it. Camp Fire goes farther than this; it not only teaches the learning by doing, but also the necessity of doing the thing *well* by encouraging the doing of small tasks and the doing of them well, by awarding honors for each task as it is done. The Camp Fire program is habit-building, and wholesome habit-building is character-building.

## Value of Symbolism in Camp Fire Program

Another distinctive thing in the program of the Camp Fire Girls is the use of symbolism and ceremony and ritual.

Girls must have something for themselves and of themselves which they can hold sacred in their own way; and the girls are fortunate who can have as their common interest things which are ennobling and enduring. Any woman who is acquainted with the ideals of the Camp Fire Girls cannot help feeling that here is the thing which she was longing for when she was a growing girl; for Camp Fire does the things for its members which many mothers are too busy to do for their daughters.

It helps them express their ideals and aspirations and to share them with their friends without being laughed at. It glorifies the things the girl has to do by furnishing her with an ideal which includes these things, and it offers delights and pleasures which she holds in common, first with the other chosen friends of the group and, second, with over one hundred and sixty

thousand other girls throughout the world. It is no small thing for a group of girls to feel that they are doing and loving the same things that over one hundred thousand girls are doing.

Symbolism gives the color and design to Camp Fire. In the practical lives of most American homes, there is too little recognition of symbolism. If we are fortunate enough to have beautiful objects about us, we think of them as merely beautiful things; seldom do they represent to us an ideal. Camp Fire symbolism is founded on the Indian symbolism, but it has been expanded and beautified. Each girl, as she joins Camp Fire, finds a name for herself which expresses some ambition or ideal. Then she designs or chooses a symbol. To outsiders it is merely a design; to her it is a living, speaking part of herself. She weaves her deeds, her desires, her dreams in more symbols on her ceremonial gown. Often, of course, the Camp Fire Girl does not succeed in keeping her decorated gown artistic; sometimes the symbols are not carefully planned or chosen, but always the dress is the document of the most wonderful part of a girl's life, the part of her life when she is both girl and woman.

## How the Program of the Camp Fire Girls Differs from Other Programs for Girls

What has just been stated concerning the principles involved in awarding honors to the Camp Fire Girls must be kept in mind when one is considering the difference between the Camp Fire Girls and other organizations for girls. The Camp Fire program does not award for efficiency only; it makes no attempt to train for specialization in any activity, but to train rather for womanhood in the broad, old-fashioned sense of the word as well as in the new sense, in which citizenship and efficiency are considered. The three ranks, Wood Gatherer, Fire Maker, and Torch Bearer, mark the stages in the development of habits which are character-building instead of proficiency in certain tests.

The Camp Fire program does not imitate any organization for boys. It recognizes, to be sure, that there are activities of common interest, pleasure, and value to both boys and girls, but it

is based on the knowledge that there is a fundamental difference in the girl and boy nature, in the way a boy and girl respond to things about them and to their homes and duties. The men and women who devised the Camp Fire program realized, too, and realized wisely, that boys and girls do not want the same program.

Boys do not want their clubs and organizations copied by their sisters, and girls want and are entitled to something entirely different from what their brothers have. This does not mean that the Camp Fire program does not encourage girls in sharing boys' sports as well as having sports of their own, but they must have something more, something of their own. Imagination is a major part of a girl's birthright, and a determining factor in her life. The Camp Fire program takes care of this birthright, and by direction makes the girl's imagination wholesome and constructive.

The Camp Fire program aims to train girls for their responsibilities which will always remain distinct from those of boys, and to prepare them to meet those responsibilities easily and with understanding. It differs, therefore, from other organizations for girls in that it encourages the girls to create beauty about them, in their homes by making beautiful things, and in themselves by the things they do for others. The Camp Fire Girls are encouraged to do craft work, to make their own possessions as attractive as possible by the use of line and color; they are encouraged to dress simply but becomingly. It recognizes the need and desire of women to look as well as they can; it strives, therefore, to create habits in girls to dress neatly and attractively. When it becomes a habit to look well, it takes its place in our reflexes and is free from the dangers of developing vanity.

The Camp Fire program is free from anything military. It uses no military terms or insignia; it does not provide for formal exercise by the use of military drill, but by means of the organized hike and game, and the sharing of home responsibilities, it teaches cooperation and team work and, what is most important, disciplined individuality. The program is essentially feminine. It aims to keep girls girls, and to develop them through wholesome actvities into womanly women.



## CHAPTER II

# ON BEING A GUARDIAN

The Guardian or leader of a group of Camp Fire Girls must be a woman who has a sympathetic understanding of girls, who genuinely likes them and enjoys working and playing with them. There is a splendid opportunity for happiness in the relation of a Guardian with her girls if it is spontaneous and unforced. A Guardian who has a real affection for girls and an intelligent understanding of the things that interest them is bound to be a success.

Being a Guardian has its personal advantages. It keeps one young and sympathetically in touch with youth. A mother has a better understanding of her daughter through sharing with her the interests and activities of a group of Camp Fire Girls. A teacher whose contact with her pupils may be formal and impersonal, finds as a Guardian the key to their mutual understanding and happiness. Often a girl who has just returned from college where her days were full of varied interests feels the boredom of inactivity. Camp Fire gives her the something worth while to do which she needs and she brings to Camp Fire her enthusiasm and the benefit of her college training. When we have outgrown the vivid beauty of our own teen years, we realize that it is a privilege to share in the idealism of girlhood. No one can grow stale and old in spirit who is hustling to maintain the leadership of an active, happy group of Camp Fire Girls.

In carrying out the Camp Fire Program a Guardian must always remember that she is not a captain giving orders to

troops, that her influence is inspirational rather than disciplinary. Camp Fire exists for the girls and not for the Guardians. It is to help the girls carry out their ideals, and the wise Guardian guides them but does not dictate to them. She plans the program with her girls, taking into consideration their individual tastes and abilities. The tactful Guardian makes her influence felt, not by commanding her girls, but by showing them how they can make the most of their membership in Camp Fire.

A Guardian should take such a personal interest in each girl as to win her confidence. She will find that she understands her girls better and can work with them more satisfactorily if she knows something of their home background. She should know their fathers and mothers, their brothers and sisters, even their pets and the family hobbies. Such knowledge may sometimes prove the key to an otherwise puzzling situation, and will certainly help the Guardian to interpret her girls and to adapt the program to meet their needs.

It is essential that the Guardian should have the respect of her girls. Proficiency in some one special thing will go a long way towards winning their respect and admiration. She should be a good sport and ready to enter into their fun. She should be just in her dealings with her girls and should never fail to keep a promise. A Guardian should never forget that she is being taken as a model by her girls. Her speech, carriage, clothes, and general deportment are under their keen observation, and she cannot afford to let herself be a pattern for anything but the best.

A Guardian opens doors for her girls. How much of your appreciation of the great and beautiful things of the world do you owe to some older friend who opened a door for you when you were a young girl? Perhaps it was books, the sort that you weren't getting at school but that meant a whole new vision of life when you found them. Perhaps it was music or poetry or pictures or the out-of-doors that some one helped you find. A Guardian, because of her greater and richer experience with the world, can help her girls in just this way. She can show them how to make use of libraries, exhibits and museums. She can direct their attention to the better sort of magazines and

moving picures, to plays and concerts. She can help them to develop along the lines of all the seven crafts and this again should be done tactfully, not in a dictatorial manner, but by suggestion.

A Camp Fire Guardian has her problems to face, it is true. She gives generously not only of her time but of her spiritual and physical energy. She is sometimes discouraged and often very, very tired, and yet a Guardian considers her position a privilege and feels that her own life is enriched by her experience in Camp Fire. Read the Real Diary of a New Guardian, published in this chapter.

There are pitfalls which a Guardian should take care to avoid. Sometimes for fear of sacrificing her popularity a Guardian will be too easy going, particularly in the matter of keeping the standards of attainment high. After all, this is essentially a matter of how the thing is done. A Guardian who is tactful does not antagonize a girl by refusing to accept poor work submitted for an honor. Instead, by her friendly and sympathetic criticism, she makes the girl feel that she wants to do the very best she can. A successful Guardian, while winning the girls' admiration and respect, guards against sentimentality and idolization. She is not flattered by worshipful admiration, but knows how to turn it into healthy friendship.

A Guardian holds a position of great power. She may become an immeasurable factor in the character development of the girls in her group. Although problems and trials are bound to arise, she finds her reward not only in the ultimate good which she may accomplish, but in the everyday happiness which she shares with her girls in their Camp Fire work.

## Recipe for Success With Your Group

Below are some suggestions gleaned from the experience of many Guardians. We can't promise you that they are failure-proof, but they are practical.

1. Believe in your girls. Never let them feel that you doubt them.

2. If they shirk responsibility and fail in being trustworthy, prove your faith by giving them new opportunity to succeed.

3. Know the mothers and fathers of your girls. See that they believe the thing you are working toward.

4. Use Camp Fire Headquarters. Write for advice and suggestions. Help build a stronger organization by sending in your discoveries and suggestions. Send pictures. Send all sorts of things you are doing.

5. Use your townspeople. Give the doctors, the trained nurses, the art, dramatic and manual training teachers, everyone who has a hobby, the privilege of helping you build for better citizenship. Remember that the greater the number of people you meet, the greater the local interest in the thing you are doing.

6. Have articles of the things you are doing printed in your local newspapers.

7. Use your library. Use your local facilities. Give demonstrations and Camp Fire talks before your Chamber of Commerce and various clubs. See that every man and woman in your community is intelligently interested in Camp Fire.

8. Meet regularly. Start meetings promptly. See that there is something definite gained to take away from each meeting.

9. Let the girls conduct their own meetings. The successful Guardian stays in the background.

10. Every girl should own a Book of the Camp Fire Girls and should subscribe to *Everygirl's*.

11. Try to give the girls the things *they want for Camp Fire.* A successful party is a most worthy enterprise. You can't force your standards upon them, but you can help build theirs.

12. Remember the out-of-door program. Hiking and health charts are important.

13. *Remember that Camp Fire is an adventure.* It puts beauty and romance into everyday living. Don't get discouraged. Nothing will rub the keen edge off adventure as quickly as discouragement.

14. Camp Fire groups are organized in two ways. Sometimes the Guardian finds the girls but more often the girls want Camp Fire, and find the Guardian. Whichever is true of your group, it will be necessary for you to take the initiative at the beginning.

15. Secure if possible the following list of materials. It may be necessary for you to advance the price of these things, but your girls should work to pay for them and keep them as the property of the group.

They can be secured from the Camp Fire Outfitting Co., 197 Greene Street, New York City. Several catalogues of supplies, a Guardian's Hand Book and a Book of the Camp Fire Girls, rings, name book, symbol book, book of songs, loom for bead work, sample bead card, a dozen health charts, a dozen thrift charts.

## A REAL DIARY OF A NEW GUARDIAN

*June* 1—Jean stopped me on the way home from Sunday School today and asked me if I would be the Guardian of a Camp Fire group. She said five of the girls wanted one because they had known about the fun some of their older sisters had had in a group eight years ago. Well, I know nothing about Camp Fire, and I told her so, but she explained that they could not think of any one else who would try it, because "they all say they're too busy." Query number one, said I to myself,—why do parishioners think a minister's oldest daughter isn't particularly busy? Item two, Mother insists that I need rest after four years strenuosity in the form of teaching and social work: item three, I'm not interested in Camp Fire, know nothing about it, and am really too tired—that last item, which I gave to Jean, sounded flat. "We girls will do all the work," she promised; "we'd start a group without a Guardian if we could." Result—she is to get the girls together, and when I return from a college reunion next week, we'll start in.

*July* 7—Whew! Our verandah was not the coolest place in town this afternoon when Jean and her beaming colleagues—six of them—appeared with the Book of the Camp Fire Girls. We talked over what we wanted to stand for, and made up a name from part of each of our ideals—"Wacheelovan"—watchful, cheerful, loving, unified, and to my mind, that last is the keynote to start with. Now we are out to earn money for dues and charter.

The enthusiasm of these youngsters is contagious; I'd for-

gotten how lovable a thirteen-year-old can be. Scotch Jean and Irish Marie, two years older, are the leaders, but canny little Isabel and fat Doris have distinct possibilities of leadership. Alberta is a fine team-worker, judging from her school record. I don't know what fastidious Frances and self-conscious Gladys are capable of, but above all, I don't know what *I'm* capable of. Apparently I have to be omniscient, or bluff. But I think it will work.

*September* 1—Our charter came last week and we are enrolled in Nahequa. I'm committed beyond withdrawal, which makes Mother dubious, because the family cooking does use me up, and my headaches are still with me. But I must confess that the meetings every week inspire me. We begin on a Red Cross layette soon, after our present concentration on trees. How thankful I am to salvage a few remnants from the wealth of outdoor information Father has always lavished on our family!

*October* 3—One comment before I turn in. If anyone had told me a month ago that I would be talking about some of my most cherished and hidden ideals to these sweet children of mine, I would have given them two more guesses. But we had our second Council Fire tonight, and out of our untutored imaginations and the technical help of the Book of the Camp Fire Girls, we evolved a fire-lighted ceremony that has raised me personally, if only for the moment, out of a kind of fog-bank of subconscious unrest that has made me wretched for months. Did it do that to the girls, I wonder? I didn't realize what a salvation self-expression is. We voted on our Thanksgiving and Christmas program.

*November* 14—Our next meeting will be held at Jean's house. The girls are tired of coming here every time. Our ceremonials will be at a different home each time, so that the mothers can be present and learn to know our purposes.

*January* 22—Christmas caroling in the Home Memorial Hospital and a bazaar last week have apparently spread our fame, for five girls want to join. We are a self-respecting group of the first class, not that we have been given the responsibility of being important. Vanity! But it bucks us up.

Three or four ladies and one or two men have said something nice too. Perhaps that's what has automatically set us to looking for new worlds to conquer. Result, we are getting stiff necks and cold feet while we observe "O'Ryan" as Isabel spelled him tonight in a little paperwork of plotting the constellations we know. I've made a list, similar to the ones the girls are keeping, of the further honors I would like to do, and my word! It has taken two sheets of note paper on both sides. I've forgotten nearly all I ever knew about Michelangelo, the Irish lilt, and the market price of onions and cambric. It's pulling me back on to the plane of curiosity I used to inhabit before certain things happened during the War.

*June* 29—Somebody page a jar of cold cream! I'm sunburned, lean and perfectly happy after ten days of gorgeous camping with thirteen peppy youngsters and two older friends, in our "lone group camp" lent us by the Y. M. C. A. I've found out that they don't like to study Infant Mortality as a craft; I've doctored Gertrude after she tripped over a tent rope in the dark; I've passed June, Catherine and Jakey on canoe tests, and six others on easier swimming tests, and my shoulders are still a little bent from the responsibility of it; I've given timorous Tafty a well-deserved boating honor; and I've found out that I have a penchant for discipline that could almost amount to a wet-blanket, if I don't ease up on the mechanics of "doing things." But did we have fun! Ask the girls' mothers. Incidentally, I think I have left behind for good and all that horrible "let down" feeling I came home with sixteen months ago.

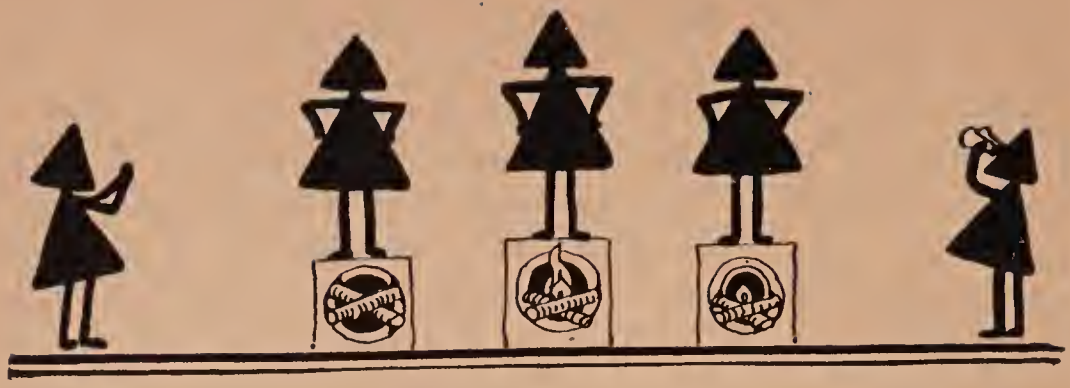
*December* 30—There's not much use keeping a dairy any longer. I intended at the start to capture by that method any fleeting ideas and reactions I might find en route, but they came so thick and fast that I've had to eliminate instead of pursue. We've just had a Christmas party for fifty "children who wouldn't have had any good time" (there were no "poor" in our proud little town, according to the district nurse, whom we were helping by this method). If you had seen young Paulo stare as he heard the reindeers (off-stage) go galloping and jingling away after Santa's last "Good-bye everybody!" (done in

Catherine's best style), and break into tears at the thought that he would never again see the white-bearded giver of gifts, you'd have gotten a bit of the same thrill of service the girls did. We are no longer seven, but seventeen; however, I did notice that Gladys was one of the main leaders in the games, that Frances mopped up the pools of spilled cocoa, and that Isabel was chairman of dishwashers—probably not through the Joy of Service, but because those things had to be done by somebody.

What I am definitely aiming for now is the developing of the girls along two lines—unity of the group through common ideals to serve their mothers and community, and realization of our "International Sisterhood" (I think patriotism is too small an ideal for the coming generation, anyway). They must always work for something bigger than they have yet done—and that will keep me one pace ahead of myself too. Some older girls have asked for a Camp Fire group, and we are starting one. But "I hae me doots" as to whether I know enough about the psychology of that age, or have enough time to devote to a constructive program for them. And I can't find another leader anywhere in town. Everyone whom I have approached begins and ends by saying "Oh, I really don't know enough." Oh, for some way of initiating these dear blind people into the experience I have been going through. Someone once told a tale about a grain of wheat that brought forth a hundred fold. All they need to do is to sow the seed in themselves as well as in the girls, and stop worrying about droughts.



*Camp Fire Girls are happy, because they are healthy and busy. Their slogan is "Wohelo," which means Work, Health, and Love.*



## CHAPTER III

# ORGANIZATION—NATIONAL, GROUP, LOCAL

How does Camp Fire reach out from its National Headquarters at 31 East 17th Street, New York, to girls all over the United States and in twenty-one foreign countries?

### HOW TO ORGANIZE A GROUP OF CAMP FIRE GIRLS

1. It takes at least six and no more than twenty girls to form a Camp Fire group.
2. The only age requirement is that the girls be at least eleven years old.
3. The group must have as leader or "Guardian" a woman at least eighteen years old.
4. Each girl pays annual dues of $1.00 per year.
5. Each Guardian pays annual dues of $.50 per year.
6. Each group pays $1.00 for charter fee.
7. When the dues and fee and the application blank (one sent by Camp Fire Girls, 31 East 17th Street, New York, upon request) properly filled out, are received at National Headquarters, Guardian receives appointment and group is chartered.
8. Girls are then Camp Fire Girls and may begin working for honors and ranks.

To maintain as Camp Fire does a close communication with each of its widely scattered groups requires a well knit and effective central organization. This central organization is surprisingly small when one considers the scope of its activities which include: keeping records and accounts; replying to communications from girls and Guardians; giving help and advice; outlining activities; publishing *Everygirl's Magazine* with its stories, pictures, accounts of Camp Fire activities and articles of special interest to the girls themselves; publishing *The Guardian,* an inspiration to Camp Fire leaders; arranging training courses for Guardians and a yearly national conference; maintaining direct personal contact with Camp Fire groups through visits of the Field Secretary and other members of the staff; stimulating the growth of Camp Fire through exhibits, special pamphlets and publicity material; in a word, coordinating and directing the multitudinous and varied interests of Camp Fire. Important and necessary as are these duties of the national staff, they could not function without the energetic cooperation of local councils, executives, and Guardians and would have no reason for existence at all if it were not for the whole-hearted response of the girls for whom Camp Fire was originated.

The plan of organization from the Board of Directors to the girls themselves is simply outlined by the chart on page 27.

*The Board of Directors* is composed of distinguished persons who have a keen interest in the educational and cultural welfare of our young people. The Board functions as a whole and also acts in committees on special problems.

The officers of the Board are the President, who presides over the monthly meetings; the Treasurer, who handles the finances of the organization; and the Secretary who carries on the correspondence of the Board. The standing committee of the Board of Directors is the Executive Committee composed of the officers and members elected by the Board.

The National Executive: The Secretary of the Executive Committee of the Board of Directors is the National Executive and upon him falls the responsibility for the successful management of Camp Fire affairs for which he is accountable to the

Board. He is in charge of the National Staff, made up of the following departments:

THE FIELD DEPARTMENT has charge of training courses, field trips, and takes the initiative in forming Guardians' Associations and local Camp Fire councils. It has charge of organizing and supervising camps.

THE DEPARTMENT OF PUBLICATIONS edits and publishes *Everygirl's Magazine, The Guardian,* the Book of the Camp Fire Girls, the *Guardian's Handbook,* booklets for free circulation, and special material such as the Blue Bird page which appears monthly in the *Junior Home Magazine.*

THE ART DEPARTMENT has charge of national honors, arranges exhibits and keeps in touch with all phases of manual art in order to direct and stimulate handcraft.

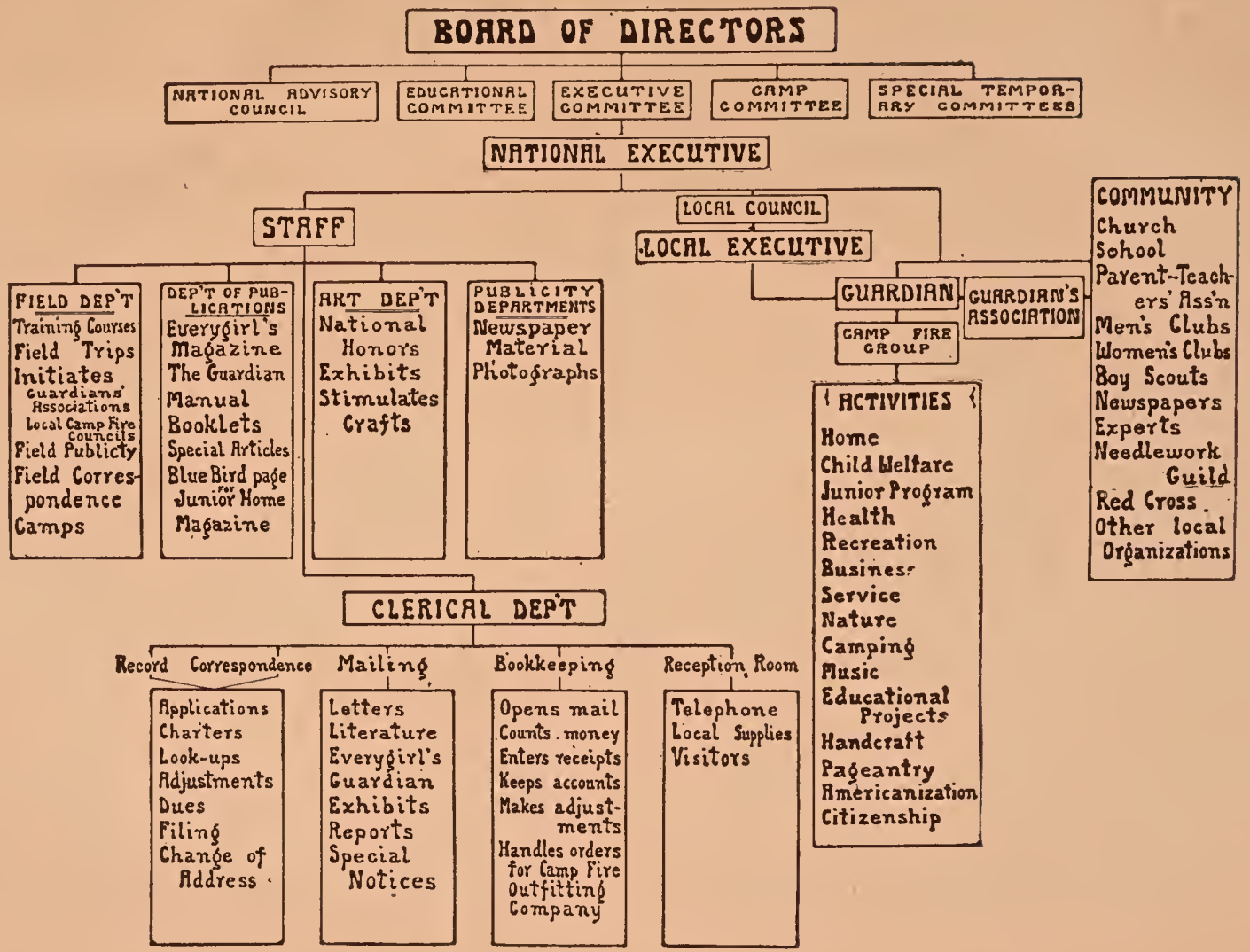
THE PUBLICITY DEPARTMENT has charge of newspaper and moving picture publicity, which means newspaper write-ups and photographs and arrangements for Camp Fire news films.

THE CLERICAL DEPARTMENT handles innumerable business details connected with the organization. A study of the chart will show how varied are the activities of this department and how essential to the functioning of Camp Fire.

## The Camp Fire Outfitting Company

The founders of the movement realized that owing to the natural growth, the time would immediately be upon them when the simple supplies such as wooden beads, khaki cloth for gowns, certain types of athletic wear, the insignia of the organization in sterling silver, and other supplies necessary to the growth of any such organization must be furnished. They had no desire to "enter business," yet it was absolutely necessary that the furnishing of such supplies should not be left to promicuous commercial endeavor. To meet this need the Camp Fire Outfitting Company was organized and the expenses of organization underwritten. It is separately incorporated and is the supply department of Camp Fire Girls. It stands on its own feet absolutely. It is granted the exclusive right to handle

# Organization Chart of the Camp Fire Girls



all Camp Fire material covered by copyright. All prices charged for this material are passed upon by the Supplies Committee of the Board of Directors of the Camp Fire Girls and increases and reductions are submitted to this Committee. The Camp Fire Outfitting Company pays to the Camp Fire Girls five per cent. on its gross sales and in this way contributes to the support of the national organization. Such articles as indicate either membership or rank will be sold only to Camp Fire Girls and Guardians, for example, the Guardian's pin, the Torch Bearer's pin, the Fire Maker's bracelet, the ceremonial gown, honor beads, etc. Other articles which are not for official use may be sold to anyone. No officer, director, or anyone else connected in any way with the Camp Fire organization has any financial interest or derives any financial return from the Camp Fire Outfitting Company.

## GROUP ORGANIZATION

### Why Groups Are Limited to Twenty Girls

The actual organization as well as the ideals of Camp Fire are based on the home, and because the home, a small intimate unit, has been considered by the founders as the basis of American life, the Camp Fire Girls have been organized into groups of from six to twenty girls in order that there may be an intimate and friendly relation between the girls themselves and between the girls and their leader.

This plan has made Camp Fire more a philosophy of living than an organization, for the girls and their leader share their ideals as friends, not as members of an impersonal organization. The limiting of the size of the group to twenty is, therefore, in accordance with the accepted principles of American life, the small intimate working unit, the home, and as there is no limit to the number of groups in any community, and since every girl who wishes may form a group by getting five of her friends and an older person to act as leader, the organization is truly democratic in its functioning as well as in its ideals.

## The Camp Fire Group

Each separate unit is called a Camp Fire group. Each group must have as leader a Guardian (a woman eighteen years old or older) and not less than six and not more than twenty members. The minimum age limit for the girls is eleven years. There is no maximum age limit. There are Camp Fire Girls of all ages above eleven years.

It has been found that when starting a group of Camp Fire girls in any school, church, or institution, it is wise to include the girls of the highest ideals, those that are looked upon with favor by the rest of the girls. This plan will establish the work on a firm basis, and make it immediately a power for strength in the school.

Often, Sunday School classes are organized as Camp Fire groups, or the entire class in school is divided into groups. In many cases girls who live near to each other organize a group, or the leader of playgrounds or settlements organize their clubs into Camp Fire groups. Better results are obtained if the girls in one group are approximately the same age.

## Leaders or Guardians

The leader of the Camp Fire, who must be at least eighteen years of age, is called the Guardian. She receives her appointment and authorization as Guardian upon vote of the National Board of Directors. The person applying for Guardianship fills out an application blank (sent upon request tc Camp Fire Girls, 31 East 17th Street, New York) which she returns properly filled out, together with complete dues of the group, Guardian's dues and charter fee. One week should be allowed for appointment to be made.

A charter is then granted and sent to the new group, and a certificate to the new Guardian, stating that her appointment has been made by the National Board of Directors. As soon as the new Guardian receives a letter notifying her of her appointment, the group may begin working for honors.

If the charter and certificate do not arrive within three weeks after dues and application have been sent, please notify National Headquarters.

Teachers, social service and recreation leaders, older sisters and interested older friends whose work or daily life brings them into contact with girls, make excellent Guardians.

Mothers are urged to become Guardians. Even a very busy mother can do this by appointing Assistants among the older girls or her personal friends in the community, while she herself is the inspiration and adviser.

### Assistant Guardian

An Assistant Guardian is recorded at headquarters and, like the Guardian, may receive honors for past achievements. She is considered an officer of the Camp Fire. She pays dues of fifty cents a year with the Camp Fire, which entitles her to membership in the organization and to wear the membership ring. She may work for honors and rank in the regular way. She does not wear the Guardian's pin. Her duties are to assist the Guardian in whatever way may seem desirable. Specialists who from time to time give demonstrations in their particular line are not considered Assistant Guardians. The power to award honors, order insignia, and handle the correspondence of the Camp Fire is delegated only to the authorized Guardian. The national office should be notified promptly of the appointment or resignation of an Assistant.

### Temporary Guardians

When a Guardian finds it necessary to be away from her Camp Fire and knows some one who is willing to take her place, it is advisable for her to resign and have the substitute make formal application for Guardianship. (Fee $.50—receives a Certificate and is an authorized Guardian.) This will enable the girls to continue to hold ceremonial meetings and receive beads for honors won. Upon her return, the original Guardian may resume the work and notify National Headquarters to reinstate her. (Fee $.50.) The substitute Guardian is automatically dropped.

It is permissible for the substitute, without thus becoming an authorized Guardian, to supervise the work of the girls in the Guardian's absence, but in that case she has no authority to hold

Ceremonial Meetings, award honors, or order supplies. She merely holds the girls together. No Guardian has authority to order supplies for any but her own Camp Fire group.

## Sponsors

All applications must be signed by some person who will act as sponsor to the Guardian and group. This applies to a new Guardian forming a new Camp Fire and to a new Guardian taking an old group.

The sponsor should be someone who is respected in the community, and one who is interested in the work and progress of the group and the organization.

Although only one sponsor is required for signing the application blank, it is suggested that each Guardian get two or three persons to act as sponsors of her group. In towns where there is more than one group, it is well to have the sponsors and influential people in the town act as a Board of Sponsors. It is the responsibility of this Board to learn about Camp Fire and keep track of what the girls are doing, and to back Camp Fire in the community. Such a Board later acts in conjunction with the Guardian's Association in the forming of a council, prior to securing a local executive. See page 44.

## Yearly Dues of Camp Fire Girls

Dues are payable annually and are reckoned from the date of official authorization of the group and not from the date the individual member joins.

The membership dues are $1.00 a year per girl. There must be at least six girls to form a Camp Fire, therefore the minimum dues will be $6.00 for the group. Guardians and Assistant Guardians pay dues of 50c. a year. These are reckoned apart from those of the Camp Fire, and are not included in the registration fee. Assistant Guardians must be recorded at National Headquarters.

No Camp Fire may be chartered until the annual dues of the entire group have been paid. Dues must accompany application. Camp Fires whose dues are in arrears cannot be retained on the active list.

Dues are payable for all girls working for honors at the time of payment.

### New Members

When a new member joins a Camp Fire after the current year's dues have been paid, she will have to pay $1.00 for the remainder of the current year (unless she joins the group within six months of the date when the group dues are payable, in that case she pays fifty cents) if she wishes to be considered an active member of the Camp Fire and wear a membership ring. When Guardians report the names of new members, they should mention the date on which the new member started to work for honors, as their dues are also counted from this date.

If girls drop out after dues have been paid, new members may take advantage of the unexpired dues. Additional dues are necessary only when the membership exceeds the number for which dues have been paid.

### Absent Members

Camp Fire Girls who leave town may continue their membership in the group by paying their dues with the group and by submitting their requirements for honors and ranks to the Guardian. Absent members are not included in the twenty members which may be in one group.

### Transferred Members

A girl who is transferred from one Camp Fire to another will receive full credit from both the new Guardian and National Headquarters for all the attainments which are properly recorded. A transfer blank is filled out by the former Guardian and is a record for the new Guardian. It should not be sent to National Headquarters. When a girl is transferred from one Camp Fire to another, the new Guardian should send girl's name and name of former Guardian to Headquarters so that records may be adjusted.

Because of the difficulty in giving a definite rule in regard to dues of transferred members, each case must be taken up individually by Headquarters.

## Fees

Certain fees are required to cover the issuing of Certificates, Charters, Transfers, etc.

(a) New Guardian taking new Camp Fire group pays a fee of $1.00 and receives Certificate, Charter, *The Guardian* and *Everygirl's Magazine.*

(b) New Guardian taking old Camp Fire group pays a fee of $.50 and receives a Certificate, *The Guardian* and *Everygirl's Magazine.* (Must take at least six members of an old Camp Fire group in good standing.) See "Dues."

(c) New Guardian taking part of old Camp Fire group pays a fee of $1.00 and receive Certificate, Charter, *The Guardian* and *Everygirl's Magazine.* (Must take at least six members of an old Camp Fire group in good standing.) See "Dues."

(d) Old Guardian taking new Camp Fire group pays a fee of $1.00 and receives a Charter and *Everygirl's Magazine.* Application blank must be filled out completely. When sending application, kindly state what has become of former Camp Fire group.

(e) Old Guardian taking old Camp Fire group pays a fee of $.50 (Transfer Fee). Application must be filled out completely. She must take at least six members of an old Camp Fire group in good standing. This transfer fee of $.50 is charged to cover the work involved in transferring records, cross-referencing correspondence, etc.

(f) Old Guardian taking part of an old Camp Fire group pays a fee of $1.00 and receives a Charter, *The Guardian* and *Everygirl's Magazine.* She must take at least six members of a Camp Fire group in good standing. All Camp Fires in good standing receive *Everygirl's Magazine.*

(g) Reorganization—a new Guardian reorganizing an old Camp Fire group pays a reorganization fee of $1.00 which entitles the Guardian to her Certificate, *The Guardian* and the Camp Fire group to *Everygirl's*

*Magazine.* An old Guardian reorganizing an old Camp Fire group pays a reorganization fee of $.50 which entitles the Camp Fire to *Everygirl's Magazine.* When a Camp Fire group is reorganized, the dues are payable from the date of official reorganization.

## One Guardian Taking Two Groups

When the membership of a Camp Fire exceeds twenty, it is necessary for the Guardian to divide and form two groups, as a Camp Fire is limited to twenty girls.

A Guardian may take a second Camp Fire group, provided the dues of her first group are paid and she is in good standing, and she complies with the following suggestions:

1. She must fill out a regular application blank, giving name of Camp Fire group, whether new, old, or part of old group.

2. If the second group is an old group or part of an old group, name of former Guardian, list of members in the old group and their ages, should accompany the application blank.

3. The application blank for the second group should be signed by a sponsor.

4. The Guardian must attend to correspondence, orders for supplies for both groups, mentioning the name of the group for which she is transacting business, as all records for both groups are kept in her name.

5. The dues of the second group are reckoned from the date of official organization of that group.

6. She must send to National Headquarters at once the name and qualifications of her assistant.

7. She shall pay dues and fees for the second group as follows:

(a) If a second Camp Fire group is an old Camp Fire group in Good Standing, the fee is fifty cents. (Transfer Fee.)

(b) If the second Camp Fire group is composed entirely of new members, the fee is one dollar. This entitles the Camp Fire group to a Charter, *The Guardian* and *Everygirl's Magazine.* Dues $1.00 per girl.

(c) If the second Camp Fire group is composed of part of an old Camp Fire group (six or more members of a Camp Fire group in good standing) the fee is one dollar. This entitles the Camp Fire group to a Charter, *The Guardian* and *Everygirl's Magazine.*

(d) The original date of organization is retained, Charter and Dues dating accordingly.

## Communications from Guardians

Because all our correspondence is with the Guardians, and because there are so many Guardians, it is necessary that all communications from Headquarters be answered promptly and definitely. In order to facilitate correspondence at National Headquarters, Guardians are requested to observe the following directions in their correspondence. This will avoid delays.

1. Always write name and address clearly on each letter. If you are sending several letters at the same time, or using several sheets of paper, have your name and address appear on each, since the correspondence is all filed under the Guardian's name.

2. When sending dues to National Headquarters, send them either in the form of a check or money order made payable to Camp Fire Girls, Inc., at New York. Do not send cash. Be sure also that there is sufficient money in the bank to cover the check; otherwise a protest fee is charged, which increases your Camp Fire expenses, and causes delay.

3. It is suggested that all Guardians use business size paper when writing. It makes for uniformity in filing.

4. *Change of Address*—When an address other than that on record is given, state whether temporary or permanent.

5. Allow sufficient time for reply to your letter as each letter which comes to the office must pass through the book keeping, record, and application departments so that sufficient information may be given to the correspondence department before the reply is written.

*National Honor Department* takes care of material submitted for national honors.

*Record Department* attends to all matters involving dues, standing of Guardians, transfers, change in membership, changes of address, annual reports.

*Correspondence Department* receives all communications regarding applications, honor, ceremonials, earning money, requests for literature, and all general information.

*Department of Publications* receives all communications regarding *Everygirls'* such as new subscriptions, renewal of old subscriptions, articles for possible publication, complaints; also all correspondence regarding *The Guardian* and other Camp Fire publications.

## Reports

Once a year a report blank is sent to each Guardian in good standing. As reappointment is based on the information given in this report, it is necessary that it be returned to National Headquarters as soon as possible.

The term "good standing" means that a Camp Fire has paid dues for the current year.

Your Guardian's Certificate is good for all time and is renewed by National Headquarters upon receipt of your report each year. A reappointment seal is sent each year.

The following is the type of questions which appear in the Annual Report. We are quoting them here so that Guardians will know what will be asked them, so that they will keep a record of them during the year.

Are you a member of a Guardians' Association?

Have your dues for the current year been sent to Headquarters?

Do you own a copy of the *last* edition of the Guardian's Hand Book and the Book of The Camp Fire Girls?

Do you read *Everygirl's Magazine?*

How many of your girls read *Everygirl's Magazine?*

How many subscribe?

Do you keep a file of *Everygirl's* and *The Guardian?*

How many of your girls have kept monthly health charts?

How many national health symbols have been awarded?

How do you emphasize the importance of health with your girls?

How many have walked one hundred miles a month?

How have you furthered outdoor recreation for others beside your own group?

Have you camped a week or more with your girls?

Have you sent in your Camp Report?

Have you a permanent camp site?

Do you know the mothers of your girls?

Have you any girls of foreign parentage in your group?

Do you have foreign-born mothers contribute to the local program such as by teaching folk dances, hand craft, etc.?

Have your girls undertaken any community project like building a Community Fire Place, Tourist Park, or taken responsibility for Community Christmas, Girls' Day Festival, etc.?

In what national or local campaign for raising funds has your group assisted?

How much money did they raise?

Do you know the individual needs of your girls?

In what community enterprises have your girls cooperated with other organizations, like pageants, entertainments, etc.?

What church service have your girls given?

What service have your girls given independently of other organizations—like caring for children, birthday parties and visits to old ladies' homes, adopting children, Christmas parties for poor children, darning stockings for busy mothers, etc.?

Has your group a Camp Fire room, bungalow, cabin?

Do you send interesting articles of what your girls are doing to the local newspapers?

Have you asked your local editors for a weekly column?

For how long in advance do you plan your Camp Fire program?

Do you let your girls do any of the planning?

Do you emphasize the importance of working for ranks?

Has your group a plan budget?

Has your group given a party for mothers and fathers?

What is the approximate record of honors awarded during the year in various craft?

Number of members working for honors?

How many Blue Birds have you?

Is your Blue Bird Group registered at National Headquarters, Camp Fire Girls, 31 East 17th Street, New York?

What book or books have you read in the past year other

than the Handbook and those recommended in *The Guardian* that have helped you in directing the work with your Camp Fire group?

### Resignation of Guardians

When a Guardian resigns the Camp Fire group is transferred to our inactive file and cannot be reinstated until the application of the new Guardian has been received at National Headquarters. Headquarters would greatly appreciate anything the former Guardian can do to get the application of her successor to us promptly, so that the group may again receive *Everygirl's Magazine* and *The Guardian.*

### Reinstatement of Guardians

In order to be reinstated, a Guardian should notify National Headquarters when she resumes Camp Fire work. (See "Fees," page 33.)

## SUPPLIES

### Nothing but Orders for Supplies Should be Addressed to the Camp Fire Outfitting Co.

Rings, supplies, etc., can be sent only to Guardians in Good Standing. Orders for all supplies must bear signature of the authorized Guardian and should be addressed directly to the Camp Fire Outfitting Company, 197 Greene Street, New York City.

### Rings

The Camp Fire ring is the insignia of membership in the organization.

Any Camp Fire Girl may purchase her ring for fifty cents at any time after the payment of her current year's dues. This order must be signed by the Guardian.

Each girl will receive with the ring "a coupon entitling the holder for a period of two years after issuance to a reduction of fifty cents in the price of the cut materials for the ceremonial gown with the three-inch fringe; of the cut material for the gown with the six-inch fringe; of the gown made up with the

three-inch fringe; or the gown made up with the six-inch fringe. Such coupon is in the way of a gratuity covering a limited period and cannot be accepted in payment for either ceremonial cut material or fringe sold separately or for any other kind of merchandise than above stated."

The above quotation is from an agreement which we have been able to make with the Camp Fire Outfitting Company, who handle the official supplies of the organization.

### Ceremonial Gown

Each Camp Fire Guardian will be required, upon joining the organization, to promise to procure her gown within two months of the official organization of the Camp Fire. Each Camp Fire should have before it, from the very beginning, at least one ceremonial costume of the organization.

### Exchange of Rings

If for any reason rings are returned for exchange, it is necessary for the Guardian to send them direct to Camp Fire Outfitting Co. with a slip of paper bearing her name and address and the ring sizes desired.

### Lost Rings

If a girl loses her ring it will be replaced upon receipt of fifty cents together with the girl's name, size of ring desired, and signature of Guardian. This information should be sent direct to Camp Fire Outfitting Company, 197 Greene Street, New York.

### Meetings

The typical Camp Fire Program calls for weekly meetings. These meetings vary to fit the program of activities which have been decided upon for the month, and often take the form of a hike or outdoor meeting. Council Fires or Ceremonial Meetings are held not oftener than once every two months, except at summer camps, where they are held weekly. At these Council Fires the honors are awarded and new ranks conferred. For suggestions about meetings and programs see Chapter IV.

## LOCAL ORGANIZATION

### Guardians' Associations

When a number of Camp Fires have been started in any locality the Guardians will find it advantageous to meet together for mutual help.

Upon receipt of the signatures of three Guardians, two representing different organizations (school, church, etc.) and one independent, that is, not connected with any organization, a list of the Guardians of that locality will be sent from the national office. This Committee should make preparations for and call the first meeting. In order that the Association may be officially connected with the National Office, it is necessary:

1. To send in the names of the Chairman, Secretary, and Treasurer and territory covered by the Association, e.g., suburbs or towns included.

2. That all officers be Guardians in good standing.

3. That officers represent at least two different organizations, e.g., church, school, or to be independent.

4. Voting members of Associations must only be Guardians in good standing.

Because all lists are used to great extent by mail order houses for commercial purposes, it is our policy to protect the members of Camp Fire from receiving promiscuous advertising matter by refusing to give out our mailing lists.

### Purpose

The purpose of the Guardians' Association is: (1) for the Guardians to become personally acquainted with each other; (2) to help new Guardians and prospective Guardians; (3) to exchange ideas; (4) to secure action in matters of general interest, e.g., Grand Councils, Summer Camps, etc.; (5) to receive outside efficient help; (6) to keep well informed as to what Camp Fire does locally and nationally; (7) to increase the strength of Camp Fire and to be recognized by the community; (8) to keep the Guardians in close touch with Headquarters and their own locality; (9) to keep in touch with

community chest situation in their town to the end that Camp Fire Girls may be included in the budget.

Headquarters notifies the Chairman of the Guardian's Association once a month of all appointments, resignations, reinstatements in her territory.

## Organization

The membership is comprised of all the Guardians within commuting distance of a certain point. The greatest latitude in form of local management is encouraged. A Chairman is necessary, who is responsible to Headquarters. The following officers and committees are suggested: Executive Committee, Chairman, Vice-Chairman, Treasurer, Recording Secretary, Corresponding Secretary, Press, Social, New Ideas, Work, Finance, Camp, and Music Committees.

Meetings should be held regularly once a month at a fixed place and time. Many Associations are organized as much like a Camp Fire group as possible, having their own names and symbols, etc. The reason in such a plan is the experience the Guardians gain.

a. Plan year's program in advance.
b. Secure experts from outside to give talks and demonstrations which will give Guardians ideas for the meetings of their groups.
c. Plan for regular publicity in local newspapers.
    1. Each group have its reporter to send weekly news to Association publicity secretary.
d. Plan excursions and entertainments for Guardians.
    1. Council Fire for Guardians.
    2. Picnic or hike with cooking and fire demonstrations.
    3. Get Scout masters to help.
e. Have each Guardian in the Association doing part of the work. Everything must not be done by the Chairman. A good leader directs but lets the others do the planning.
f. Plan certain activities which the girls of all groups can do together.
    1. Help Red Cross.

2. Christmas activities—singing of carols—community Christmas tree—red stockings for poor and children's hospitals, etc.
3. Camp Fire birthday party in March.
4. Mother-Daughter banquet.
5. General hike.
6. Field day and outdoor cooking contest.
7. Song contest.
8. Stunt party.
9. Valentine party.
10. Grand Council Fire.

g. Have a Guardian's Training Course.

## Publicity

It is one of the important functions of a Guardians' Association to get publicity for Camp Fire in the community so that people will understand and appreciate the ideals and aims of the organization. The following suggestions will be helpful in securing publicity:

A. Why publicity is needed.

1. Every movement which involves the education of youth needs publicity. The world should know what its members are thinking and accomplishing.

2. The public especially needs enlightenment on the work and activities of its young girls.

3. Publicity furnishes a means of expansion and extension of the movement—new girls and Guardians join, people become interested.

4. A good thing is worth passing on.

5. Girls and Guardians are encouraged by publicity.

B. Ways of getting publicity.

1. Wait until you have a good story, then call personally on city editor and tell him about the story. Leave a copy—typewritten and brief—with him.

2. Invite the papers to send reporters to all your public entertainments. Send complimentary tickets to the papers.

3. Elect a reporter from among the girls to send local news to papers each week.

4. A notice of every meeting of any sort, of plays, or plans to make money, of honors awarded, should be telephoned or mailed to the local papers. You will find that they will soon be coming to you and telephoning to you for news.

5. Use names when you send your news into the papers. The papers like to publish them. It helps their circulation.

6. Make items short. Print paper is scarce. The editors will appreciate not having to cut down the items sent in to them.

7. Occasionally send copies of *Everygirl's Magazine,* with articles which would be interesting to public, marked. Accompany it with a personal note saying the editor is at liberty to reprint if credit is given.

8. Always have good pictures taken of your girls when they are actually doing something.

   a. Have pictures taken by an expert.

   b. Have the pictures tell a story (not of a group looking into a camera, but of the girls actually singing carols before a window, etc.).

9. Send pictures to the papers.

10. Try to get a regular space every week in the paper. The Saturday or Sunday issues are preferable.

(See article, page 85, *Everygirl's Magazine,* November, 1923.)

## PROPOSED CONSTITUTION OF THE GUARDIANS' ASSOCIATION OF .....

### ARTICLE I. (Name)

*Section* 1. The name of this organization shall be "The Guardians' Association of ....."

### ARTICLE II. (Purpose)

*Section* 1. The purpose of this Association shall be to coordinate and stimulate the Camp Fire Girls of .....

*Section* 2. This Association shall endeavor, through discussion and exchange of ideas, to unify the Guardians in spirit and work and shall endeavor to maintain a high standard of work and uniformity among the different groups.

*Section* 3. This Association shall aim so to arouse the enthusiasm of Camp Fire Girls that they will both educate the public and interest all girls in the Camp Fire organization.

*Section* 4. This Association shall be the means of enabling Camp Fire Guardians and girls to keep in close touch with opportunities to serve their country and their community.

### ARTICLE III. (Membership)

*Section* 1. There shall be the following classes of membership:

1. Active Members shall be Guardians officially recognized and in good standing at National Headquarters.
2. Associate Members shall be any person over eighteen years interested in Camp Fire for girls and recommended by an Active Member.

*Section* 2. The dues of all members shall be $1.00 a year.

### ARTICLE IV. (Officers)

*Section* 1. The officers of this Association shall be: Chairman, Vice-Chairman, Secretary, Treasurer.

*Section* 2. The Chairman, Vice-Chairman, Secretary and Treasurer and three members shall constitute an Executive Committee.

### ARTICLE V. (Meetings)

*Section* 1. There shall be an annual meeting the first week in October in each year.

*Section* 2. Monthly meetings shall be held from October to June, inclusive.

### ARTICLE VI

*Section* 1. This Constitution may be amended by two-thirds vote of the members of this Association.

## LOCAL COUNCILS

If there are several groups in a community, it is wise to organize a Council made up of men and women representing the best interests of the community, such as the schools, relig-

ious denominations, influential business men's groups, women's clubs, and other social, philanthropic and civic organizations. This Council or group of picked men and women is the link between the community and all its resources and the Camp Fire Girls and their needs.

The Guardians' Association recommends to National Headquarters people fitted for membership on a local Council. National Headquarters makes the appointments. It is a local Council that secures an executive. Such appointments are made in consultation with the National Executive and must be ratified by National Headquarters and the Council is chartered.

The local Council is appointed to facilitate the work of the Guardians' Association in the community by relieving it of many of the community responsibilities which the Guardians' Association is too busy to perform. The Guardians' Association concerns itself directly with the girls and with the technique of Camp Fire.

Separate groups are related to a local Council as separate schools are to a school board. The Council guides, suggests, and interprets but does not execute. Local Councils are the acting representatives of the National Board, fully conversant with its standards and policies and working them out in different communities. National Headquarters charters the local Council to represent it in the community in which it is formed. The Council raises the local budget sometimes through the community chest, sometimes by drives, or in other ways.

Too much emphasis can not be placed upon the importance of the local Council. Remember that it can be, if properly chosen, the key to the best that the community has to offer, such as the opportunities of the schools, museums, studios, libraries, parks, and other public facilities. For example, if there is a naturalist in the community, Council members ought to make him feel that Camp Fire is a youth movement interested in everything he can pass on. Then the executive and Guardians can work out some practical way in which he can stimulate their nature study program and make it a living, vital thing to girls.

## Requirements for Camp Fire Executives

Every year the demand for Camp Fire executives is increasing, and with the development of girls' work more is being expected of the executive.

There are many young leaders who aspire to being executives who do not realize that the standing of an executive compares with that of a school supervisor, which position is only reached after experience in organizing and proof of successful work is shown. The requirements of an executive are as follows:

1. Attractive and gracious personality.
2. Proven executive ability.
3. Thorough knowledge and faith in self and organization.
4. Enthusiastic leadership.
5. Initiative and creative imagination.
6. Simple but intelligent viewpoint.
7. Organizing ability.
8. Ability to speak in public.
9. Good health.
10. Courageous energy.
11. Truthfulness.
12. Knowledge of and fondness for camping.
13. College education or its equivalent.
14. Actual teaching experience or experience in business.

## Duties

The executive under the direction of her local Council manages the office, directs and supervises group activities of the girls and guardians in the city, directs the summer camp, is responsible for all publicity, supervises promotion of Camp Fire in the community by arranging for speakers before churches, men's and women's clubs, parent-teachers' associations, schools, etc., directs the Guardians' Association, together with the Chairman, makes a monthly record and financial report to local Council and to National Headquarters.

The ideal executive should possess an unlimited stock of patience and tact. She should not make snap judgments, and above all, she should have an understanding of people. It is

very unwise to be too friendly with any one girl or Guardian. She must keep an impersonal attitude, and yet be a friend to all. She should have a knowledge of other programs, and show the true Camp Fire spirit by her tolerance and cooperation.

An executive should make a definite attempt to be a social asset to her community. Her work brings her into contact with a great many people and her personality and enthusiasm should make them friends of the movement. She should be careful of her appearance and should be ready to meet people at any time, no matter how busy or crowded her day.

A person with only one song is a bore. A Camp Fire executive's interest should not be limited to her work. She should have some recreation or hobby quite apart from it, and should be well informed about public events and the political situation of her city.

A good leader is a good listener and knows how to draw out and discover the talents of others. Her good judgment will tell her who are the ones to follow up and what jobs to give them to do, for if she is successful in handling people she does not do the work herself, but directs them. Since her position brings her into prominence, the last and hardest task of all is whether she can always recognize that it is the program and not herself which should interest the public. "Grow, not swell," is a very good motto.



*Each girl is interested in designing and using her own symbol in decoration*



## CHAPTER IV

# HOW TO CARRY OUT THE PROGRAM

How can we manage really to do all that we wish to do this year? Guardians and Camp Fire Girls ask themselves this question at the start of a new Camp Fire year. There is so much that you wish to do: There are the hikes and the camping and all the outdoor things that you love. There are the Camp Fire meetings which you wish to hold. There is the work you plan to do for your town or your school or your church. And there are good times—the parties or the entertainments which by no means should be forgotten. How can all these be put into the months just ahead? How can you be certain that summer will not find you with some especially fine plans still not carried out?

One way of making the most of your time is to work out careful, definite plans not only for next month and for the month after that but for all the year. The following way of making plans "by the year" has already been used by many girls and their leaders and may, perhaps, be useful to your Camp Fire in planning for the months that are before us.

There are three steps in planning a program which may be taken:

1. Make a complete list of all the activities which interest you, including what you did last year which you wish to continue this year; any new activities of which you have heard and wish to try.

2. From this list, select those which you think will be best for your Camp Fire, which you think you can do and do well, and in which you are interested.
3. Next, make out a calendar by months and weeks.

Does this sound difficult? It will not seem so if you imagine your own Camp Fire, girls, Guardian, and all, sitting together, making out the program. First there is the list of all the activities of which you can think. It is great fun to talk these over together, writing them down under the different divisions; the Ceremonial meetings, which every Camp Fire holds; the Health and out-door activities—hiking, sleeping out, camping, skating, tobogganing, swimming—(this list is not only for winter time but for summer as well). Next, you may talk over and write down all the Service activities—the clothes you wish to make for a Day Nursery perhaps; the Christmas Stockings you wish to fill; the Story Hour you plan to have at the Children's Home; or the work at the School Lunch Room, in which you are to help. Then there are special undertakings—the giving of a play or an entertainment and, possibly in May or June, an exhibit or demonstration of what you have accomplished during the year. And, too, the parties—how many of them do you wish to have? And what kind—parties, not only for yourself, but for your mothers and your fathers (don't forget the fathers!) parties for children, your little brothers and sisters, perhaps; parties for other girls' clubs, for the more frequently girls can get together, the better it is.

This list will become quite long before you have finished it. Perhaps you will discuss it for two meetings, taking one week to get ideas wherever you can from this book, by writing to Camp Fire Headquarters; by looking in the Book of the Camp Fire Girls and by referring to back files of *Everygirl's* and *The Guardian.* Looking ahead to another year's program-planning, Guardians find it helpful to keep a scrap book or make memoranda of stunts, parties and special activities as accounts of them appear in *Everygirl's* and *The Guardian.* Keep for reference the programs printed monthly in *The Guardian* and remember that these are not intended to be ironclad by any means but are simply offered as suggestions which you are to adapt and amplify

according to your needs. In planning this program, you will also consider the special resources of your town. The library, museum, some special exhibition, the playground, excursions to points of historical interest, all offer possibilities for your program planning. Now is the time, too, to think of experts who will give the girls and you the benefit of their special knowledge. The community nurse would be glad to give your girls a baby-craft demonstration, you may know of some one who does beautiful dyeing and who would be willing to show the girls her work and to help them with theirs, and don't forget the mothers. One Guardian has twelve mothers as her assistants, each one of whom is an expert in some particular line.

## Choosing What is Best for Your Camp Fire Group

The next thing to do with this long list is to go over it carefully and select from it what your Camp Fire wishes to do and can do (sometimes there is a difference between wish and can.) For instance, in thinking of Dramatics, perhaps some of the girls have said they wish to give a play; perhaps others have wished to give a pageant; others, possibly, wish an entertainment with singing and folk dancing and program numbers of various kinds. If your Camp Fire does all of these things, the chances are that you would spend the entire year rehearsing and working upon Dramatics—and it is more than likely that, by the end of the year, if you did carry out all these ideas, you would be quite tired of Dramatics. What must be decided here, then, is just what shall you do: give two short plays, perhaps, or one longer play? If a long play, how many weeks will be required for rehearsal? Can you give it and, later, a varied entertainment, perhaps an exhibition in May or June that will show just what your Camp Fire has been doing through the year?

Talking this over, you at last decide upon just which kind of Dramatics you wish to have and from the longer list you make your choice. Similarly, you may go through each division of activities upon the long list, discussing just which ones you wish to select. One good way in talking of these activities is

to imagine your Camp Fire is actually doing each one. This helps in deciding whether you really wish to do a certain thing, or not. For if you cannot imagine your Camp Fire as actually doing it and doing it well and happily, then the chances are that that particular activity is one which you should not select.

By the time you have talked over your long list and made your choice from it, you have a shorter list which gives those activities for which you definitely wish to plan, this year. The next step is one which answers the question: What time of year will be best for each thing? In other words, making out the Camp Fire calendar by months, even by weeks.

## Making Out the Calendar

Making out the calendar is most interesting. It is a good idea, for this, to take a sheet of paper for each month. Label each sheet, respectively, September, October, November, December and so on. Next on each sheet place the dates for Camp Fire Meetings in the month, with space below each date in which to write what you plan to do at that time.

First, consider the dates for your big special events, especially those events which will require some weeks for preparation. It is well to enter these upon your calendar, first of all. For example, perhaps you are planning to give a Christmas tree party for the children of an orphanage or in a hospital, and you wish to make little gifts, beforehand. Talking over the time when it will be best to give this party, you may decide that the week before Christmas or the week after Christmas will be just the time for it. The definite day will, of course, be set by the Matron at a time most convenient for her. But you set it approximately, entering the "Christmas Party" on the December sheet. But you are not yet through making entries for this party. At what time must you start the work upon the gifts? You decide that this work must be started in November. Going back to the November sheet, you enter, in the selected week, "Start work upon the Christmas party gifts."

Perhaps you wish to give a play. If so decide which month will be the best time for it. You may decide upon February. Having it in February will give you ample time, after Christ-

mas, for your rehearsals and February may seem to you to be a month when your friends will be free to come to your play, a point which always should be considered. As with the Christmas party, you enter the play for the desired week and, going back, you enter, some time in January "Start work on our play."

In this way, the calendar grows. Parties may be considered as special events and may be entered next. Having decided upon the number of parties which you will probably wish to give, you look at the months ahead and decide how frequently you will wish to have them. Dates with special significance are especially appropriate for parties: Valentine's Day; St. Patrick's Day; April First, and so on. Perhaps you decide to give a Thanksgiving party. It is then entered. Next, the Christmas party—already upon the December sheet. Next, the question "Do we wish to have a party in January?" In this way the social part of your calendar soon appears upon your program. Doing this, you can quickly tell whether you are planning for too many parties or whether you are placing them too closely together.

With the special events considered and approximately scheduled, the next step is to consider the week-by-week work which you wish to do at your Camp Fire meetings. Looking at the year in this way, time seems to fall into certain natural divisions: The weeks before Christmas; the weeks after Christmas and before Lent; and, finally, Spring and the thought of summer. Many girls' clubs plan their programs, so that in each of these divisions they accomplish some definite piece of work. We have already mentioned the Christmas party and the week-by-week work of making the gifts. We have mentioned the giving of a play in February and the necessary rehearsals and other work upon that. During Lent special Service work is often appropriate, such as the making of curtains and pillows for the Community Centre social room of your home town. As summer approaches, there is the plan for a Camp Fire exhibit or the necessary preparations for the Summer Camp. All this Camp Fire work may be entered upon the sheets—and there will still be time left, in the meetings, for

the singing and the Camp Fire business, and the games and the general good times that girls always do have when they get together.

It is not hard to plan activities based on the winning of honors, excursions and trips taken together to win certain honors, making of textile books, and craft articles, or on the Seven Crafts. There is a wide choice with which to vary the programs of meetings planned especially to stimulate the winning of certain honors or requirements for rank.

Just here, you will hear many Camp Fire Girls say, "But we can't tell before hand all the things that we will wish to do this year. Something special may come up and then we would have to change the program. So why make it out?"

It is quite true that special activities may arise which you will wish to undertake. The Town Playground Director may plan a Festival, for instance, and she may ask the Camp Fire Girls to take part in it, a thing which you will be pleased to do. In fact, taking part in the Festival to which so many people will come, may be the very best way in which you can help the Playground and by which you can let everyone know about your Camp Fire.

But what about the Camp Fire work you had planned for the very time when you must now work upon the Festival? Can your planned-for activities not be shifted a bit and be included into your program anyway? If there is not time to do all that you had planned and the Festival does seem most important, you may take part in the Festival, later deciding just which of the remaining activities you must drop from your calendar.

It is far more satisfactory to plan your program with the year ahead of you than to look back over a year just past and realize what you ought have accomplished. These three questions asked and answered in advance will mean a year's well balanced program—What activities are of most interest to your group? Of all the things which you *may* do which is the most worth your while? And which month or months is the best time in which you can do them?

## Program for First Eight Meetings of a New Camp Fire.

*We Suggest That New Guardians Follow These Suggestions Rather Closely. It will Make the Future Easier*

### First Meeting

The first meeting has a four-fold objective, to learn more of the Camp Fire program, to discover which activities hold the greatest interest for your girls, to effect a temporary organization, and to establish group standards.

Have all the Camp Fire literature and material you can secure ready to show the girls. (Send to Camp Fire Headquarters, 31 East 17th Street, New York City, for free literature. Make certain the success of your group by educating the parents.) Get an old Camp Fire Girl or Guardian to talk. Have your girls tell you why they are interested and what they hope to gain from Camp Fire.

The first meeting is your opportunity to establish standards for your group. Your talk should include something of the National Organization so that from the first they realize they are a part of a great whole. Discuss frankly with them the great responsibility they are assuming. Let them know that with membership everything they do—every success or failure —reflects upon 160,000 other girls. Have them understand that Camp Fire's very greatness lies in its open circle where any girl willing to follow the Camp Fire Law may find a place. Help them to an understanding of their civic responsibility.

They are starting a new thing in their town. They must work to a plan, for it must not fail. Conclude your talk with the Camp Fire Credo. If practical, have a copy ready to give each girl so that she may learn it before the next meeting.

The Credo sums up the ideals of Camp Fire and is a good means of introducing Camp Fire to the home.

### Program of First Meeting

1. Have girls chat informally while they inspect the material you have put out for them.

2. Guardian Talk: Make it short. Let them feel your keen

interest. Put all of your faith and enthusiasm and philosophy of encouragement into it. You want them to feel that Camp Fire is a great adventure where one can find all things possible if one believes and works hard enough.

3. Give each girl an opportunity to tell you why she is interested and what she hopes to get from Camp Fire.

4. Learn the Camp Fire Law together.

5. Election of Officers: Appoint a temporary chairman and let her conduct the meetings. (Have the abridged edition of "Roberts Rules of Order" ready to lend her.) The officers to be elected are President, Vice-President, Treasurer, Secretary, Scribe, and Song Leader. The Scribe sends a weekly written report to the local newspapers and once a month sends a report to *Everygirl's Magazine.*

These reports should contain short accounts of the various things you have done as a group. Offices hold for six months.

## Plans for Second Meeting

Learn Credo before second meeting.

Consider name for Camp Fire group. (The name should represent the ambition and ideal of the group.)

Be thinking of a personal Camp Fire name.

Earn $1.50 for annual dues and the Book of the Camp Fire Girls. Ask each girl to keep a written account of way dues are earned. Offer a special local honor to girl who gives the most amusing account at the second meeting.

Close the meeting by repeating the Camp Fire Law.

A successful Guardian keeps a note book in which she puts down the events of each meeting. This will make future program planning simple. Nothing undermines a group more than having the Guardian neglect to call for things she has asked girls to prepare. Don't depend upon your memory. *Write them down.*

The objectives for the second meeting are: Effect on permanent organization. Study the Book of the Camp Fire Girls with special reference to honor earning.

Introduce *Everygirl's* and plan means of earning subscriptions.

### Second Meeting

Open meeting by repeating Camp Fire Credo in unison.

Have the applications ready to be signed. Give each girl an opportunity to pay her dues and narrate or dramatize the way she earned the money. Do not allow any girl to sign the application unless her dues have been paid. She is not a member until this has been done.

Have all the girls who have been successful in earning dues form a circle and repeat the Law together.

Discuss the significance of a Camp Fire name and symbol. Decide on group name. Have Camp Fire name and symbol book ready for reference. *A Camp Fire name, whether it be for a group or an individual, should symbolize the ideal toward which it is striving.*

Read aloud from the Book of the Camp Fire Girls the chapter on honors. Have girls select four or five honors to work for as a group. Select them from the various crafts such as under Homecraft—cook eggs in four ways; Healthcraft—take exercise night and morning, etc. Make it a matter of pride that girls prove successful in earning their group honors. Girls may use their own freedom in selecting honors to earn individually.

Introduce *Everygirl's,* the National Camp Fire Magazine. It should go monthly to the home of each girl so that each Camp Fire girl may have the benefit of its plays, stories, craft articles, news, and feel the contact with the other Camp Fire girls around the world. Since the girls have recently earned money for dues, it will be wise now to consider working in a group for *Everygirl's* subscriptions. (A special rate of 70c. is given groups subscribing 100%.)

The question now arises, how shall you earn it? Have an open discussion of the various ways in which it might be done. Candy sales are always good, rummage sales, collecting and selling papers, magazine subscriptions. (The Camp Fire Girls' Magazine Bureau, 324 Perry Building, Philadelphia, has an excellent plan for earning money. Write to Mr. Charles S. Rockhill, at the above address, for information.) Camp Fire supper, etc. This is your first public venture. You must give

value received and have a certain success. Decide at the meeting the thing you'll do, and the time, then plan. Complete all arrangements possible. *It is wise to remember that the most successful enterprises are planned and executed promptly before interest lags.*

## Plans for Third Meeting

Ask each girl to make a "Count Book" and put into it in some form the story of her Camp Fire experiences to date. You might suggest that the first episode be the account of earning money for dues and the Book of the Camp Fire Girls. *A "Count Book" is a memory book. It may be kept in any way—prose, verse or pictorial—and it tells a story to the individual to whom it belongs. It is a record of good times.* Have an exhibition of "Count Books" at the fourth meeting. Stress originality.

Plan a hike. Appoint two girls to lead the hike. Make them feel responsible for its success. Agree upon time and place of meeting. Name each hike. Call this one *The Bacon and Egg Hike.* Ask each girl to take three slices of bacon, a raw egg, a tin cup, spoon and pocket knife, matches and food sufficient for a meal. Wear dark skirts and white middies. Establish the habit of dressing in Camp Fire uniform (white middy, dark blue skirt, and black tie. Insist on clean middies always. There is no excuse for a Camp Fire Girl ever starting out with a soiled or untidy middy). Arrange with the hike leader to take material for cocoa. It will be a lark to make it. (One could write reams about how *not* to make cocoa!)

Ask the song leader to learn the Walking Song to teach at the next meeting.

Close the meeting by repeating Law of Camp Fire.

## Third Meeting

The Hike—Every hike should have objectives other than exercise and reaching a certain destination. For this hike the objective will be to learn something of the rules of hiking and to cook successfully becon and eggs on a hot stone.

When the girls have met at the agreed starting place, the hike should be organized and started promptly. One leader is

pace maker, the other rear guard. The pace maker should understand that her pace should be that of the slowest member of the party. She should have a whistle with instructions to blow one blast to stop, two to go on and three to close up the line. The rear guard sees that no laggards fall behind.

If you have a small group of girls, it may seem amusing to start a hike off in such a formal fashion, but there is always certain satisfaction in knowing the right way to do things.

Before the hikers start, they should be warned to be on the lookout for flat stones long enough to hold three slices of bacon and a fried egg.

If the destination of the hiker is not a stony area, it may be necessary to carry stones found along the way, so select thin ones that are not heavy to carry. We recall one hike taken by sixty Camp Fire Girls where at least fifty carried their stones from two to eight miles.

When you have reached the destination of your hike, call your girls together and ask them to do the following:

Select a good place for a small fire. (Not more than two girls cooking together.) Remember that the best fire has a back-log or rock. Gather wood and dry leaves and make a fire, having first placed the flat stone in the fire, where it will heat quickly. At this first hike, let them build their fire without too much supervision or advice. When the next hike comes, they'll be glad to learn how to lay fires correctly.

When the stone is hot enough to sizzle when water is dropped on it, rake fire off stone and brush clean with grass or twigs and quickly place three slices of bacon to form a triangle and break egg in centre. If sticks have been whittled flat it will be an easy matter to turn the egg. The egg and bacon successfully cooked, and the great pot of cocoa ready, the feast is on.

The greatest and most ignored rule of the out-of-doors is "To leave the camping place cleaner than you found it." Camp Fire Girls should make this a part of their out-door creed. After supper is over and everything ready for the hike home, gather around the fire and learn the Walking Song. (*Camp Fire Songs*, C. F. O. price 25c.) If you have no girl in your group able to teach songs properly, invite someone in your town

who sings and is interested in girls and good singing to come with you and teach you all the song.

Sing as you walk home. The best hikes are those accompanied with good lively songs. The girl who can carry a tune on the mouth organ or ukelele or guitar should be encouraged to accompany the singers. Every one knows the springy and exhuberant feeling you get when following a band. Put that feeling into your Camp Fire hike.

## Plans for Fourth Meeting

A Council Fire—*A Council Fire is a gathering together of congenial people to discuss mutual ambitions and to repledge themselves to their mutual ideals.* For the first Council Fire the girls should know the following: Camp Fire Law, Credo, Walking Song. They should have a "Count Book" started, and have chosen a Camp Fire name. In addition, ask each girl to look up some story or poem illustrating the law of Camp Fire.

Wear white middies and dark skirts. If it is practical, hold the Council Fire in the early evening when an open fire will give the only light. Do not have spectators the first time.

## Fourth Meeting

The Council Fire—Keep it informal and natural. Here are suggestions for your first Council Fire Program.

Wohelo call by Guardian.

Enter slowly and when circle is complete, give hand sign and sing *Wohelo for Aye.*

Roll call. Each girl responding by giving her Camp Fire name and the reason for choosing it.

The Law. Repeat together. Have each girl give the poem, story or talk she has prepared.

Guardian's talk. (Sum up the successes of the past weeks and hopes for the future. Don't mention the failures. Give them new zest to go on.)

Inspect Count Books and have the best one read.

Songs. Sing *America the Beautiful, The Walking Song* and any others the girls want to sing.

The Health Chart. Give one to each girl.

Close by rising and repeating the Credo.

### Plans for Fifth Meeting

THE BUSINESS MEETING—Symbolism of the Camp Fire Name. Learn Mammy Moon.

Start active work toward Wood Gatherer's rank. Ask girls to take note book and pencils together with ideas they have for individual symbols.

### Fifth Meeting

Every fourth or fifth meeting should be devoted at least in part to business. The objectives of the meeting are: To hold a short business meeting, checking up the accomplishments to date. (Are all dues paid, has the candy sale been closed and the Treasurer's check mailed to *Everygirl's* for the magazine subscriptions?)

Work on symbols for each girl, learn Mammy Moon in parts, and start working for Wood Gatherer's rank.

Repeat Camp Fire Law.

Hold Business Meeting.

Discuss Camp Fire names and symbols. Use Name and Symbol Book. Work out ideas for symbols on squared paper. If possible the Guardian should have a loom to show the girls and be able to demonstrate exactly how head bands are made. Suggest that looms can be easily made from cigar boxes. Keep the idea before the girls that a Camp Fire name should be so significant that it will be an influence in life long after membership in a group has ceased. Offer to give help individually during the week.

Learn Mammy Moon.

Read the requirements for the rank of Wood Gatherer. Plan to take the rank at the eighth meeting. This means only one month to do everything. The head band should therefore be started at once.

### Plans for Sixth Meeting

A TREASURE HUNT—Work individually toward Wood Gatherer's rank. Start bead band. Use fathers, brothers, Boy Scouts, etc., to assist in making looms, or buy wooden loom from Outfitting Company. Select and order beads immediately from

Camp Fire Outfitting Co., 197 Greene Street, New York City. *Do not use iridescent beads.*

Don't forget the Health Chart, Count Book or Group Honors. The Guardian and one or two girls might plan the Treasure Hunt. Tell the girls where and when they are to meet.

Close meeting by repeating Wood Gatherer's Desire.

### Sixth Meeting

THE TREASURE HUNT—There are many variations, and during the year you will have opportunity to try several. The first one should be simple. The treasure might be a box of home-made candy sufficient to pass around. If your community is small you might start the hunt from your place of meeting, but ordinarily it is best to hike to some outlying district and there give the first sign. It might read:

*Find a sign*
*On a pine*
*Near the top of the hill.*

Have the girls start off at a given signal. They will soon find the pine and the note fastened there. This note could send them to a certain shrub fifty paces from the pine:

*Fifty yards from this tree.*
*Marks another sign for me.*
*Take them walking, do not run,*
*Or your future will be done.*

Fifty paces in all directions will keep them busy for some time, but soon the fluttering white on a bush will attract some keen eyes and the second sign will be theirs.

Use your own judgment in planning the number of signs. Let the length of time you have, decide it. The treasure might be discovered in an old log or perhaps buried under a gnarled tree. While the girls are enjoying it, let them talk over the plans for the next meeting and indeed, for that matter, for the weeks or months ahead. These informal chats will give you an opportunity to find out the things they want not to do.

## Plans for Seventh Meeting

PASS TESTS FOR WOOD GATHERER'S RANK—Be able to repeat Wood Gatherer's Desire.

Know all requirements for this rank.

Know in addition, Law, Mammy Moon, Walking Song.

Have the Count Book to date.

Have head band well started.

Have note from mother or father, expressing cooperation and appreciation of Camp Fire.

Have written record of honors earned, both individually and by groups.

Close the meeting with songs.

## Seventh Meeting

Have the girls sit around the fire or in a circle on floor or out-of-doors.

Open meeting with the Credo.

Using the Book of the Camp Fire Girls, go over each requirement, checking the things the girls pass successfully. If they fail on some points, give them an opportunity to make them up, either at the meeting or by appointment with you later.

At the close of the test, let each girl have a written record of her standing.

Close the meeting with a short informal talk, expressing your pleasure in the things they have done and your enthusiasm for the things the months ahead will hold.

## Plans for Eighth Meeting

THE COUNCIL FIRE—Ask girls to wear middies and dark skirts and headband.

Since the first rank emphasizes comradeship, let each girl prepare a one-minute-talk or find some poem or story illustrating friendship.

Shall there be observers at the meeting? Let the girls decide.

## The Eighth Meeting

THE COUNCIL FIRE—The primary objective is to take the first rank in Camp Fire. The real object of a Council Fire

should always be to check up past achievements and plan future ones.

THE PROGRAM OF COUNCIL FIRE:

Wohelo Call.

Entrance, Hand Sign and *Wohelo for Aye.*

Song, *America the Beautiful.*

The Law.

Roll Call. Respond by explaining meaning of headband.

Awarding rank. Ask the girls who have successfully passed the test of Wood Gatherer to form a circle. (Don't be too disappointed if some must remain seated.) Have them join hands and repeat the Wood Gatherer's Desire. Talk to them informally about the significance of this rank. Leave with them the ideals of comradeship and loyalty.

Call for talks, poems, etc.

Award honors. Have each girl dramatize in pantomime two of the honors she has won. Make special mention of girls who succeeded in earning all of group honors.

If there are guests present, have one girl tell the story of your Camp Fire Group, the things you have done and are going to do, etc.

Walking Song.

Guardian's talk or story.

Mammy Moon.

The Credo.

Assuming that your group is now actively organized with some definite ideas for Camp Fire, and the majority, if not all of the girls, Wood Gatherers, all subscribers to *Everygirl's* and in possession of a Book of the Camp Fire Girls, you are now ready to work out your own program. Headquarters will be giving you many helpful suggestions—so read *The Guardian* and *Everygirl's.* Get suggestions from other Guardians whenever possible. Remember always the girls themselves. It is their program. Give them the things they want.

A well balanced program will have hikes and parties as well as business meetings and council fires. Let your girls work out programs for at least two months in advance. They will enjoy looking ahead to paper chases and Hallowe'en parties, to

Thanksgiving baskets and Christmas Caroling and camping. Don't forget camping, that most important and glorious adventure when you go off to live together for a week or two. Begin to make your plans for camp.

The whole world is yours. Camp Fire will put a new light in your eyes and new force to your step. It is wonderful to join hands with youth around the world and say,

*"We are the Camp Fire maidens.*
*Our faces are turned toward the morning,*
*In our hearts is the summer of promise,*
*In our hands we hold the next generation,*
*United we go forth to meet the future,*
*Armed with truth to ourselves*
*And love for all."*

## Detailed Program of Christmas Activities

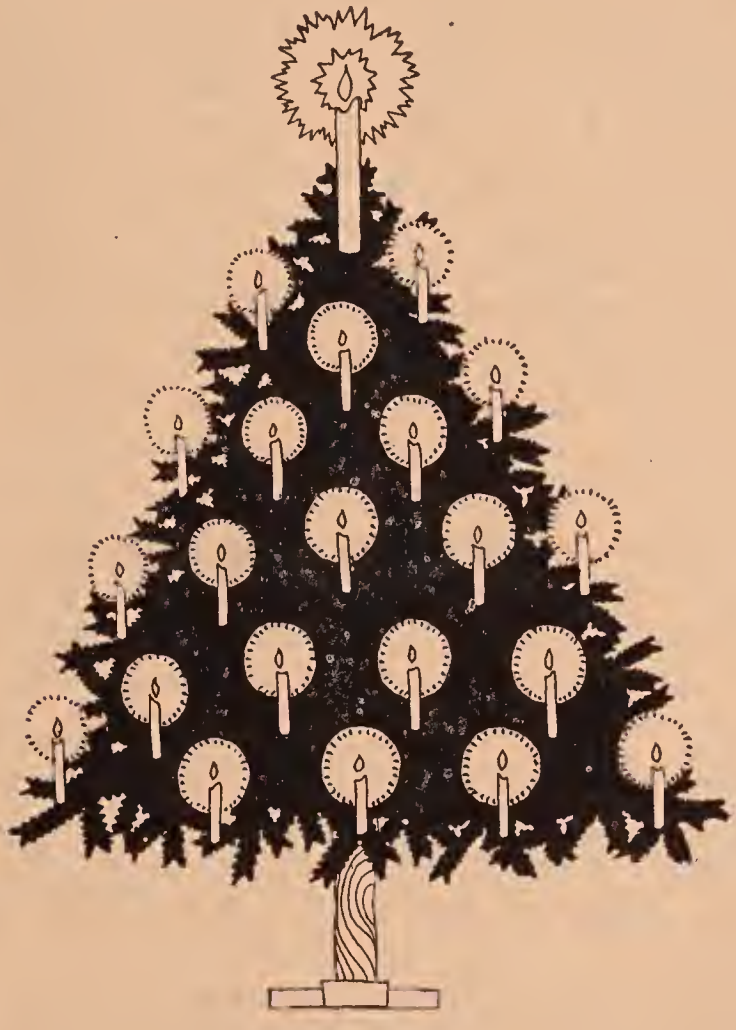
We have told you how to set about planning your programs and how to vary and arrange the activities for your groups. We have given you very definite suggestions also for the first eight meetings if you are a new Guardian or are starting a new group. Again we wish to impress upon you that all these programs are only suggestions. Like ready-to-wear garments, they will need alteration by you if they are to fit the needs of *your* girls with their especial problems. Remember always that it is the purpose of our program to fit the needs of girls, *not* to make girls fit the program. Remember, too, that the purpose of Camp Fire is to help each girl realize the best that is in her, and that it was designed and is being developed particularly so that the girls who follow the program do not become a type or follow a pattern.

With this preamble, then, we set before you a typical program, well thought out. We have purposely chosen December, because of the universality of our interests and activities at the Christmas season.

The first thing to do in making your Christmas plans is to look ahead, and to begin looking ahead soon enough. Christmas has a way of staying a speck on the horizon for a long time and then suddenly sailing into port without our realizing

it was so near. And we are always wishing the last hectic days just before Christmas that we had begun getting ready earlier. Therefore *begin looking ahead and making your Christmas plans in October!*

There is a long list of things that Camp Fire Girls love to do for other people at Christmas time. You must not be overwhelmed if your girls undertake to do several of the things that we are listing. If they begin early enough they can undertake two or three activities and do them well and at the same time keep a well-balanced and sane program. Here is choice large enough to fit the wishes of any group.



There are three Christmas activities that you cannot begin preparing for too soon. These are:

1. Mending and redecorating old toys.
2. Caroling.
3. Community Outdoor Christmas Tree.

1. Every year it is becoming more popular for Camp Fire Girls to collect, mend and redecorate discarded toys and then to distribute them to children in hospitals, orphan homes, and at the Camp Fire Girls' Christmas parties. But to do this requires work and careful planning.

First you must make it generally known by means of newspaper publicity, public announcements in churches, etc., and by posters put in store windows and prominent places what the Camp Fire Girls are going to do, that they want discarded toys, and when they want them. It might be well to have a day for collection of the toys in November and another early in December, and another a week before Christmas.

Before you collect the toys you must have a place to put them, your workshop where you are going to renovate them. Ask the owner of a vacant store to lend you the place until after Christmas. Take one of your girls with you when you ask for the store and let the girl tell about the toys.

Then get people with cars to help you collect the toys on the days named. And remember *that you must not fail to collect all the toys that are offered no matter from what district the offer comes and no matter how ramshackle the toys may be, and you must be gracious in accepting everything offered.* You can discard the worthless things at the workshop.

These are the preliminary steps for the Toy Shop, which must be taken early. It is necessary to have regular days for redecorating and mending. It may be necessary for the girls to have help in mending some of the toys. Get Boy Scouts or brothers or fathers of your girls to help you with the difficult ones.

2. Caroling. One of the loveliest traditions Camp Fire Girls have revived all over the country is Caroling at Christmas. You know, of course, about the old English waits, who used

to go through the streets on Christmas Eve singing the carols. It was the custom for the persons before whose houses they sang to throw coins to the singers or invite them into the house for refreshments, or to pass out refreshments to them. The waits used to dress in a dark brown cloak with a peaked hood, much like a monk's cloak, and one or more of the party carried a lantern or a spray of holly. Some of them carried a guitar or musical instrument and they sang beautifully.

Camp Fire Girls who carol must be organized and rehearsed. It is not wise to start off to sing carols on the spur of the moment.

Carols must be practiced until they are sung beautifully. Teach your girls the various parts to some of them. Do not sing all your songs in unison. For carols: Write for book of carols and begin practicing them as early as October. "Community Christmas Carols," published by H. W. Gray Co., 2 West 45th Street, New York. "Ten Carols for Community Singing." C. H. Ditson, 8 East 34th Street, New York.

Earn the money as a group or use money from your treasury and buy brown or dark green cotton and make waits' costumes for the carolers. Keep these with your group equipment as they can be used year after year. Go to the public library and look up pictures of the old English waits and mummers.

Make attractive and appropriate posters and post them in prominent places, announcing that Camp Fire Girls will sing carols at houses that have lighted candles in the windows.

Put the same announcement in the paper. If you live in a city or in a large town, state the districts or district in which the girls will sing.

Have it announced in the churches.

Divide the girls into groups and secure a song leader and a chaperon for each group. By dividing in this way you can cover more territory.

State in your announcement that you do not take money for caroling.

If your girls are forced to take money, that is, if coins are thrown out of the windows, turn them in to a special fund to help somebody in need.

When all is ready, have one responsible person to check up on everything, so that nothing is forgotten.

Follow the lighted candles.

3. In some smaller cities and towns the Camp Fire Girls take entire charge of the Community Christmas Tree. This is not a colossal undertaking if plans are made early. Here are the first things to do which should be done as early as October:

1. Get permission from the Mayor or City Council to have complete charge of the Community Christmas Tree Festival.
2. Get a written statement from the same official or officials stating to what extent the city will cooperate, namely, how much money will the city supply or what materials and labor will the city supply (the tree, lighting of tree, labor for erecting and decorating tree, printing of programs, carols, etc.).
3. If the city promises little or nothing, you must get some public-spirited citizen to promise to give the tree. You must tactfully remind him of his promise early in December.
4. You must decide on the carols to be sung in your outdoor program around the tree. Get some person who knows about music and what songs can be sung successfully out of doors in the cold to select the carols from the two books listed above. Then get the church choirs to cooperate and ask them to be prepared to sing the chosen carols at the tree. The churches of these choirs must be notified early so that there will be time for rehearsals.
5. If the city will not bear the expense of lighting the tree, go to the electric company and ask the company to contribute the lighting of the tree to the community.
6. Invite the Mayor or one of the leading ministers and one or two other distinguished persons to be present at the festival and to make *short* speeches.

When these preliminaries are attended to you have only to plan the details.

It is a very beautiful custom to have the Camp Fire Girls go through the streets just before dark singing "Come All Ye Faithful" as a signal for the people to follow them to the community tree. When the people are assembled, let the Mayor or some distinguished citizen throw the switch that lights the tree and the chorus sing one of the carol selections.

It is lovely to have the children join hands around the tree and sing some carol they all know as a part of the program.

Remember, it is better to have your celebration too short than too long, and make arrangements to have the tree lighted every night until New Year's or Twelfth Night. (The twelfth night after Christmas. In some countries it is considered good luck to keep all Christmas decorations up until after Twelfth Night.)

Besides the three Christmas activities which we have just described, there are others which Camp Fire Girls love. Here is a list of the most popular:

1. A Christmas party for poor children.
2. Preparing and taking a Christmas dinner, tree and presents to families in unfortunate circumstances.
3. Making and filling tarleton stockings for children, to be distributed at hospitals, homes, etc.
4. Selling anti-tuberculosis seals.

In planning the detailed program in December, then, we must take into consideration all these activities. Also we must pre-suppose that some preliminary preparation has gone on in October and November and that special committees have been formed and are already at work.

### First Meeting in December

1. Opening Song—Rehearsal of Christmas Carol in parts.
2. Report of Christmas Plans Committees.
3. Announcing of month's program. This includes dates when girls are to work on toys, to fill stockings, trim tree for Christmas party, etc.
4. Appointing of new committees and assignment of special tasks for Christmas plans. Arrangement committee for

party—to arrange for place to hold party, etc. Invitation committee, to get names of children, etc., and issue invitations. If you are planning to have poor children at the party it is always wise to secure the names through the organized charities or churches, so that you will know that you are having the children who are really in need.

5. Rehearsal of second carol in parts.
6. Work on tarleton stockings or toys. During the time the girls are working one girl might read to the girls. Be sure that the selection read is worth while—a play or a story, or a poem that has literary merit as well as interest. This would be a good time to read the Christmas play that the girls are going to present for the children's entertainment. (If you have no appropriate Christmas play in mind, write Mrs. Mabel F. Hobbs, of Drama Department of Playgrounds and Recreation Association of America, 315 Fourth Avenue, New York, telling her the number of girls to take part and that you want it to entertain children at your Christmas party, and she will help you make a selection. Another play, "Bringing Back Santa Claus," was written especially for such Camp Fire Girl parties and was published in *Everygirl's Magazine,* December, 1922. A copy should be on file in your public library.) If such an entertainment is planned it must be short. Do not try to have a program of speeches for the children's party, and yet, at the same time, realize that some *planned* entertainment is necessary. Do not consider that the distribution of presents is enough entertainment. Many groups have found by painful experience that the best time to deliver the presents to the children, so as to prevent riot, is when the children are leaving.
7. Assignment of parts for the play and planning costumes, etc.
8. Song, "Lay Me to Sleep in the Sheltering Flame," sung in parts.

### Second Meeting

1. Song, Christmas Carol, sung in parts.
2. Report of committees.
   Committee on family to receive gifts must furnish names and ages of each child, so children can receive presents directed especially to them and appropriate to age, needs, etc.
3. Work on tarleton stockings. If ready, they should be filled at this meeting, labelled, and put away in boxes, so that at least part of the work is finished.
4. Song carol rehearsal.
5. Short play rehearsal.

### Third Meeting

1. Outdoor hike for Christmas tree. (If in a community where tree can be brought in from country. A man or Boy Scout might have to accompany the girls on this hike to show them how to cut the tree.)
2. Practice of carol singing out of doors.
3. Final arrangements made for Christmas festivities.

### Fourth Meeting

Christmas party or
Community festival or
Caroling at houses which have lighted candles in windows, or
Distribution of gifts to adopted families.

### Fifth Meeting

(A special extra meeting during the holidays of Christmas week is often desired.)

A snowshoe hike or winter picnic. Do not let your girls be afraid of picnicking in winter. Send off a party beforehand to select the spot and to collect the wood. A fire can be made in no time and cocoa, bacon and eggs cooked. If it is very cold a large fire should be built to keep the girls warm and a smaller one near it for cooking. Sing songs, the carols and the Camp Fire songs, sung in parts, around the fire.

Or the girls can have their Christmas week outdoor party, a toboggan party or sleigh ride and end at one of the homes, where the girls earn honors by preparing and serving the supper. In such cases, the preparations must be made before the party so that there will be no long wait when the girls get back, cold and tired.

## ADJUSTING THE CAMP FIRE GIRLS PROGRAM TO GIRLS AS THEY GROW OLDER

*This paper was read at National Convention in Kansas City, Mo., April,* 1924, *by a successful Guardian who has had eleven years' experience with Camp Fire Girls.*

The other day a Guardian rushed into my office, wept on my shoulder, and said, "Oh! What shall I do? I have had my group together so long and all of a sudden they do not seem interested. They do not wish to earn beads, and even our ceremonial has lost its interest. All they talk about are the good times they are having in High School and the boys they are meeting. But when I said, 'Well, let's quit!' they said 'No,' and nearly weep when I propose such a thing. Now, what shall I do?"

Right there is where we begin to analyze the situation. They have reached that wonderful age of eighteen, still bearing the earmarks of adolescence but with the aloofness of the seventeen or eighteen-year-old—too old entirely for a younger girls' program but not too old to need the wholesome program of fun and service of the Camp Fire Girls.

Through the years of working in their group there has come up a togetherness which must be preserved. We have held her down to Camp Fire through the early teen years and now she has come up and out into a wider scope of activities. What are we going to do? Lose our contact? Are we finished?

She wants exactly those activities we have been offering her, but wants them in a different way. It is therefore not a matter of changing the program, but is a matter of presenting it to her in a different way in order that we may hold her interest. It is, then, a change of methods instead of a change of program.

*What is it the seventeen or eighteen-year-old girl wants?* The Guardian said it. She said they were talking so much about boys and the good times in High School. That is it. More social life and more fun, a more significant program of service, because girls do want a serious side to their program touching the deeper significance of life.

Instead of saying to these girls who have reached the stage beyond beads and costumes, "All right, let us disband!" say, "If you still care for Camp Fire, let us keep our identification—pay our dues—but broaden our social program." "Broaden our social program" may sound too abstract, so the wise Guardian will at once illustrate by saying, "Wouldn't it be fun, two weeks from today, to give a reception or party and invite the basket ball team from High School or the Young Men's Bible Class or the Senior Class in High, and make it *nice*." Then jaded interest will revive and a sparkle will come in each eye.

You might say to a small eleven-year-old Camp Fire Girl, "Earn honor 80," which is to teach a boy to dance, and she will conscientiously earn it. It means a bead. But to the older girl, presented to her in an older girl way, it means social life, companionship, party dresses, and all sorts of exciting things. And while discussing the party will come the inevitable question, "What shall we wear?" And there is an opportunity for starting an interest which will hold her. So, forgetting beads and costumes for a time, we will treat her as a real woman and talk and plan with her woman to woman, always keeping in mind that same character-building program we have always given her.

Let us consider activities that appeal. I should place them under three headings: Recreation, Service, Knowledge. Let us begin with "Pursue Knowledge," and start with something which will hold and grip every girl, because, founded on the desire to love and be loved, is the perfectly natural desire to be attractive. Why is it if you propose a charm school the enrollment will be large?

Because it meets that basic need in her life. So, as an answer to that question, "What shall we wear?" is the follow-up, "Let us study what we will wear," and from that grows the

charm school teaching older girls not only the beauty of personal appearance but how to gain personality and poise, how to converse well, how to be well-mannered, how to please. This will rebuild interest and will meet one of the desires of adult girlhood in your community.

Taking as a basis another very deep desire, we build further. This desire is not spoken of or talked about but is the very fabric of her dreams. It is the vision of her own *home,* fashioned and tended by her own hands, her spirit ruling; therefore anything that will help her hold these dreams will interest her, as: The study of practical and attractive homes, the study of hangings and rugs, draperies, lovely lamps, to learn to paint furniture, and block print curtains, all interest and delight her. I have marveled at the interest girls have in budgets and how they will work over this problem—given $200.00 a month for husband, wife and child, how much may be spent on rent?

Interesting instruction was given a group of girls by taking them to a furniture store, and there a clever salesman filled an empty space with furniture, demonstrating to the girls a proper scheme of interior decoration.

Many other projects will come to you as you develop your charm school and course in home planning.

Recreation takes on a different cloak at this age. Instead of childish parties, it assumes the rank of teas, receptions, and dances. During the war time we found out many valuable things about dancing, since that was of necessity the universal form of entertainment at that time. We demanded standards of posture, music, courtesy, and although we had a difficult time of it at first, eventually both soldiers and girls took pride in a delightfully conducted dance. Some of you will not have that problem; some of you will.

There are many activities older girls enjoy together.

### Singing

Girls love to sing, and it is really a rare case when a young girl has no voice for group singing. One very excellent activity for older girls is a glee club. If the Guardian is not trained

or has no musical ability for leading these girls there is always someone in the community who would be willing to do it. Soon the waning interest in Camp Fire will revive. Besides the Camp Fire Girls' songs, there are many other beautiful songs which girls can sing together which would form the nucleus for a program or would give great pleasure to the girls themselves while singing them.

## Dramatics

Out of 3,000 girls signed up in one city, 1,100 wished to be in a play, and each one wished to be the star. Unfortunate leadership did not give this the impetus it should have received. The first meeting called brought 400 girls. Instead of recognizing mob psychology and saying, "How wonderful you look! Wouldn't it be delightful to give something in which everyone of you could take part. How would you enjoy giving a girls' pageant, some of you as fog maidens, floating in with grey garments, some of you in a dance of the rainbow, one of you dressed in gorgeous orange colors, as lightning, etc.?" This procedure would have caught and held the imagination of the girls. Not seeing this, the leader began the girls on tone work, which continued through the evening. Tone work is right and proper under other circumstances, but not while trying to hold large groups of active girls. At the next meeting forty were present, and soon the leader was wondering why the girls did not come.

## Æsthetic Dancing

It is far better to have your group of girls stay bound together by an interest in æsthetic dancing than to have the group disband and the girls lose their interest in Camp Fire ideals. Interest in interpretive dancing may be aroused by the idea of some pageant or exhibit, but you will find that little stimulating is necessary. Here, of course, a trained person would have to be the teacher; but there is no reason why Camp Fire Girls could not earn the money to pay for such a teacher, and in no time you might find they would be teaching interpretive dancing to other groups of younger girls in their community.

There is a large scope of out-of-door activity, as hiking, tennis, swimming and camping.

### Service Projects

The following to the girls is the best part of the program. What may we do for others? All girls love this part of the program.

Projects connected with Service have been done with most success by Camp Fire groups of older girls—community fireplaces, tourist parks, community bungalows or week-end camps near enough to town for girls to hike to the cottage or bungalow. In some places the girls have established hikes to the site for the community fireplace, and the various groups in the city hike to the site carrying stones for the fireplace. In some places the girls merely rent a house to be used for a community house. They have started story classes for children, craft classes for children, and social meetings for all girls of the community at such houses.

In one city the girls were given a ship, which they converted into headquarters and a community center for the girls of the surrounding country. In such larger projects as these the fathers and mothers and brothers and uncles and aunts become interested and join in the work of clearing the land, painting or other manual labor. The mothers make curtains and will take a share in the planning. By so doing, the project becomes a community interest and is for the good of the entire community.

In other places the older girls' interest is held by having established a Saturday Day Nursery in the downtown section for the children of women who must spend Saturday shopping. The girls tell stories to the children, give them their naps and feed them, and make a small income for themselves as well as doing real public service.

Of course, at Christmas time the older girls can take charge, and do in many places, of the entire community Christmas tree celebration.

Many of the Christmas plans outlined earlier in this chapter appeal especially to the older girl.

Have your older girls tried taking small Christmas trees to inmates in a hospital? A friend and her group of girls once did this, making great effort to decorate these little trees. They carried them to the hospital Christmas morning and silently placed them before the bed of the sick ones and silently went out. As nothing whatever was said about them, this friend was wondering in her heart whether the service was worth while. But in a day or so a letter was brought to her from a gentleman whose wife was ill in the hospital and who had received her little tree. His wife had been so pleased that he enclosed money to have trees decorated and delivered the next year and stated he would send money each year, that it might be perpetuated.

Did you ever have your group sing in an Old Ladies' Home? We did at one time, and I had selected some perfectly good songs, I thought. It happened one of my little girls sang a solo, and on receiving an encore sang, without consulting me, "Fido Is a Hot Dog Now." And to my utter surprise the old ladies fairly rocked in their chairs with laughter. I learned a valuable lesson. They did not want "Home, Sweet Home" to reopen old wounds; they wanted fun. I would not recommend the above song, but would suggest songs that leave a happy memory.

In one community twelve groups of Camp Fire Girls have each taken a month and celebrate all the birthdays that fall in that month among the old people at the Old Folk's Home. The group having November, for instance, gets the names of the people having birthdays in November and then gives a birthday party at the home, with favors and luxuries and presents. There is little need for comment on the delight their plan gives to the old people.

The same plan could be followed with children's homes and hospitals. There is no one too young or too old to enjoy a birthday party.

A doll exhibit is delightful for little children. Ask them to bring their very own babies as this doll exhibit is not a fancy doll show but an exhibit of the dolls little children carry in their arms.

It is fun for an older girl to dress as a gypsy or fairy and suddenly appear on the playground, gather all the children about and look into their eager faces while telling them child stories.

Block parties may be organized by older girls where there are few playgrounds. Receive permission from the city to use a street that is level and has no street car traffic. Announce through the papers that the girls will play with all the children in the neighborhood at a certain stated time. The children will come running. Games for boys can be played at one end, games for girls can be played at another, and games for little children in the center. On another day another street in a new community can be used, until your city is covered and all children have had a chance at organized play.

There is no reason for a Guardian's saying that the girls outgrow the Camp Fire Program. Of course, normal girls outgrow the winning of honors and ranks, but the Camp Fire Program is elastic, because Guardians have always been encouraged to make it fit the needs of their girls and because there are so many things which older girls are interested in which we wish to incorporate in our program for older girls. It is surely the fault of the Guardian when girls lose interest. If the Guardian has no imagination, cannot look ahead and plan things that will interest growing girls, or if she will not take the time to find out, she will find, of course, that interest will lag and her girls will be tiring; but because Camp Fire ideals are worthwhile ideals for all ages, it is worth while for Guardians to make every effort to adapt and even make radical changes in her program to keep the girls in Camp Fire.

## STIMULATING AN INTEREST IN WINNING RANKS

Whether or not the girls are eager to win all three ranks in Camp Fire many times rests with the Guardian. To set the requirements for the three ranks, especially for Fire Maker and Torch Bearer before a girl and say, "Come, let's see if you can fulfill these," is discouraging. It is like reading the questions on an examination paper and getting panicky before you start.

The wise Guardian will plan activities for the group that will necessitate some of the girls' working for certain requirements without the girls' being conscious that the work is a requirement. For instance, the preparation and serving of the meals in camp or on a hike or an over-night trip. Select sometimes girls who are in line for Fire Maker's Rank to take complete responsibility of the supper or lunch, or call upon such girls to give five minutes talks on some phase of Camp Fire at a Council Fire.

With such direction on the part of the Guardian, girls have fulfilled their requirements for rank before they realize it.

Another way to stimulate an interest in ranks is to have in your city a Torch Bearers' Club and a Fire Makers' Club, made up of the Torch Bearers and Fire Makers from all the groups in town. These clubs should not meet too often, but they might hike together or plan social functions of their own.

Other Guardians have let the Torch Bearers and Fire Makers form a council to plan the year's program of activities.

The requirements for the three ranks have been made after years of experimenting and experience of Guardians all over the country. They have been changed and modified from time to time, always with the development of the individual girl in view. At the Conference of Executives, held in Kansas City, Mo., in March, 1924, certain changes in the requirements were again suggested to the end that our Camp Fire standards might be even higher than what they had previously been. These changes were presented to the Executive Committee of the National Board of Directors where they were again modified somewhat before being submitted to the National Board for ratification. They are now established as the requirements for membership and rank. *See Book of Camp Fire Girls.*

Note: We recommend this new book by Charles Smith, "Games and Recreational Methods." It is published by Dodd, Mead & Co., New York, but it can be obtained from the Camp Fire Outfitting Co. You will find it extremely helpful in planning your programs.



## CHAPTER V

# THE COUNCIL FIRE

THE COUNCIL FIRE is the formal gathering of the group. There is no requirement or rule for the frequency of such meetings. It is proven to be the case, however, with most Guardians, that once in two or three months is often enough to hold a Council Fire. Guardians should hold them when the girls want them and ask for them, if it is not too often to spoil them by making them hackneyed or common.

The Council Fire is one of the distinctive points in the Camp Fire activities, inasmuch as it is conducted with certain ceremonies and ritual. The symbol of the fire as the heart or center of the home as well as of out-of-door life, is the beginning of the Camp Fire symbolism, which enriches and makes significant the program of health and service.

The Camp Fire Girls come to a Council Fire with dignity and sincerity. Around the fire they rededicate themselves quite frankly to their common ideals; they receive their ranks and their honor beads as recognition of work well done; they sing their songs; they talk over their problems and aspirations.

The Guardian should remember that the Council Fire is a meeting of girls for the girls. It is not meant to be a spectacle or an exhibit or demonstration of Camp Fire activities. Visitors should seldom be invited to a Council Fire, and if they are

present they should be told that it is not an entertainment, but a ceremonial meeting.

And because the Council Fire is a meeting of the girls, they should take part in the planning of the program for the meeting, so that it will be an expression of them and not of the Guardian. At the meeting previous to the Council Fire, the Guardian should get the suggestions and views of the girls, and should talk over with the girls their requirements for rank and honors.

To have the Council Fire a success, the Guardian must make an attempt to obtain an atmosphere of dignity and beauty for the meeting. Consideration of the following points will help establish the background and atmosphere which we desire for our Council Fire:

1. The choice of a site, if the Council Fire is to be out of doors. Choose a place that is naturally beautiful and secluded. Be willing to walk some distance to a hill or lake or river bank or wood, rather than have your Council Fire in less beautiful surroundings. Remember that Council Fires should be held out of doors in preference to indoors, whenever possible. Plenty of wood should be collected beforehand and piled near the place the fire is to be lighted.
2. Choice of room, decorations, etc. If the room is a beautiful room to begin with, there is no need for decoration. In either case, the decorations should be simple and dignified and beautiful.
3. If the Council Fire is indoors, in a room which has a fireplace, the Council Fire could be in form of a semicircle about the fireplace. If it is impossible to find a room with a fireplace, candles may be substituted. If visitors are present, they should be informed why candles are used, and that they are the symbols for the fire.
4. If candles are used, great care should be taken in selecting the candlesticks. They should be simple in line and alike. It is usually possible to secure the use of simple candlesticks of brass or glass or iron. A better plan is to have the girls make them of wood or clay as part of their handcraft work. They could then be kept as property of the group.

5. The girls should wear ceremonial gowns and dark shoes or moccasins. (Never white shoes.) The girls who have no gowns should wear dark blue skirts, *clean* white middies, and black ties, or red, if red is preferred. (All girls should wear the same colored ties, of course.) All girls should wear headbands.
6. The girls should maintain dignified silence before they enter the circle, and throughout the Council Fire.
7. The manner of entering is of great importance. The girls should file in slowly and without music, form a circle (or semi-circle around a fireplace) around the the fire or candles, and remain standing until given the signal to be seated.
8. Some groups make their own mats of uniform color and decorated with symbols. These mats protect the gown and the girl, if the ground is damp. If this is done, the girls should enter, carrying their mats, all using their right hands or all using their left hands.
9. Every girl should know the songs and the words (in parts in the case of Camp Fire songs) which are to be sung.
10. Any special music or poetry that is introduced for special occasion should be chosen carefully, so that it is both beautiful and appropriate.

Guardians must remember that the programs offered are only sample programs for suggestion. There is no one "right" way and no "wrong" way to plan a Council Fire program or to use the suggested ritual. The programs given have been tried and have been proven beautiful, but there are many others which would work just as well. The Guardians and girls often work out a simple ceremony that is far more beautiful to them than those given. Any ritual does more harm than good if the girls just mumble phrases that mean nothing to them. Be sure your girls understand and mean what they are saying.

Many times Guardians have their girls each rise and contribute something to the Council Fire—a poem, a little talk, a short piece of prose.

Guardians should never get into the way of having their Council Fire ceremonies always the same. The programs should be varied, and different ritual used, so that they will not become commonplace.

It is not wise to try to include any dramatics in a Council Fire, with the exception of simple, spontaneous pantomime to describe the winning of certain honors. It is becoming the opinion of most Guardians that dances are usually inappropriate also, because to be beautiful they must be done by girls specially trained and are not, therefore, in keeping with the spirit of Council Fire, the place where everyone takes an equal part. Dances are inappropriate also, as they are in the nature of "entertainment."

The Guardian who leads the Council Fire often gives a short talk. Such talks should be simple and direct. The Guardians get ideas for such talks from *The Guardian* or from *Everygirl's*. Usually the Guardian will find that she can make the best talk from her own experience and observation. She should bear in mind, however, that it is unwise to be "preachy."

The actual lighting of the fire or candles can be done in any number of ways. Sometimes the fire is lighted before the girls enter. Usually it is lighted with some ceremony or ritual after the girls are seated. It is not necessary to make fire with rubbing sticks, although the operation is interesting. Unless the person making fire has had enough experience to get a spark quickly, it will become tiresome and the girls will grow restless waiting.

### Sample Programs for Council Fires

1. Entrance of Guardian.
2. Wohelo call answered by girls in distance.
3. Entrance of girls.
4. Handsign.
5. Signal for girls to be seated.
6. Lighting of the fire or candles.

   Any candle or fire lighting ceremony may be used.
7. Song, "Burn, Fire, Burn," or "Mystic Fire," sung in parts.

8. Roll call.
   This can be done by the Guardian calling the Camp Fire names and the girls simply responding "Kolah" (meaning present), or by each girl rising in turn and giving her Camp Fire name and its meaning and why she chose it.
9. The Camp Fire Law—said in unison or by one girl with a good voice. It is wise sometimes to have had the girls choose for some specified reason the girl who is to recite the Law.
10. Reading of the Camp Fire Count, or talks by girls. Sometimes these may be "Seek Beauty" talks, or talks illustrating any other point of the Law.
11. Awarding of Honors.
    The candidates for honors might describe, either verbally or in pantomime, the manner in which some of the honors were earned. The Guardian might ask each girl to describe the winning of her hardest honor, or select the honors from one particular craft which she feels needs emphasizing.
12. Camp Fire song (sung in parts).
13. Receiving new members.
    New members should always be received into the group at a Council Fire, and with some ceremony.
14. Awarding of Ranks.
15. Song.
16. Guardian's talk or talk by girls.
17. Closing song, "Lay me to sleep in the Sheltering Flame," or any other appropriate song.

### Sunday Ceremonial

Guardians are realizing more and more the possibilities of using the Council Fire as a great opportunity for Sunday, either in private with the girls, or in the Parish House, or even having it take the place of the Vesper Service. This Council could be held in three ways:

1. A Grand Council Fire which is held by vote of all the Guardians, the program being carried out in the usual way.
2. A Council Fire of the Camp Fires of a certain church,

neighboring Camp Fires being invited to attend and participate, in which case the relation is that of hostess and guests.

3. Just a Church Council Fire at a Sunday Service. "Lay Me to Sleep" is a good song for the occasion. All hymns, Bible readings, and talks should be chosen to illustrate the Camp Fire Law and Ideals: work, health, and love, fire, beauty, and nature. The awarding of honors and conferring of ranks at this time is not desirable.

The following is a suggested program:

Sunday Council Fire (indoor or outdoor).

1. Voluntary (appropriate music).
2. Hymn.
3. Entrance of girls (in silence or to very soft music).
4. Hand sign of Fire, and the singing of "Wohelo for Aye."
5. Candle ceremony.
6. "Burn, Fire, Burn," or "Mystic Fire."
7. Law of the Fire.
8. Repeat the Desires of the Wood Gatherer, Fire Maker, and Torch Bearers in turn.
9. Bible reading by three or seven girls to illustrate Wohelo or the Law.
   Seek Beauty—Matthew 6:28-29.
   Give Service—Matthew 16:24-28.
   Be Trustworthy—Matthew 25:21.
   Glorify Work—Proverbs 31:10-29.
   Pursue Knowledge—Proverbs 3:13-18.
   Hold on to Health—I Corinthians 3:16-17.
   Be Happy—John 15:9-13.
10. A Bible story might be enacted in pantomime while the story is read. Suggestions: The Story of the finding of Moses, or Ruth and Naomi.
11. Hymn.
12. Camp Fire Address.
13. Hymn sung by Camp Fire Girls.
14. "Lay Me to Sleep" (girls are all seated).
15. Prayer and Benediction.
16. "Now Our Camp Fire's Burning Low." (This should be sung softly while the circle quietly files out. One verse should be sung as an echo when all the girls are out.)

## SUGGESTIONS FOR CEREMONIES AND RITUAL

### Fire or Candle Lighting Ceremony—No. I

Three girls are selected to light the three candles or to light the fire from three sides. The Guardian holds a lighted taper or candle, and the first girl lights her taper from the Guardian's light. She then lights the candle or puts her taper into the fire, saying:

"I light the light of Work, for Wohelo means work." She lights one candle, then stands and says:

> "We glorify work, because through work we are free. We work to win, to conquer, to be masters. We work for the joy of the working, and because we are free. Wohelo means work."

She then rises and stands until the ceremony is completed. The second girl then lights her taper from the Guardian's light, lights her candle, or, in case of a fire, puts her taper into the fire, saying:

> "We hold on to health, because through health we serve and are happy. In caring for the health and beauty of our persons we are caring for the very shrine of the Great Spirit. Wohelo means health."

She also remains standing throughout the ceremony. The third girl does just as the other two girls have done, saying:

> "We light the Light of Love for love is comradeship and motherhood, and fatherhood, and all dear kinship. Love is the joy of service so deep that self is forgotten. Wohelo means Love."

The three girls then return to their places in the circle.

### Fire Lighting Ceremony—No. II

This ceremony originated in England, and is based on the poem, "The Sacrament of Fire," by kind permission of the author, John Oxenham.

The fire must have been laid beforehand. While all girls kneel on one knee, the Guardian, holding a light, repeats:

Kneel always when you light a fire!
Kneel reverently, and thankful be
For God's unfailing charity,
And on the ascending flame inspire
A little prayer, that shall upbear
The incense of your thankfulness
For this sweet grace
Of warmth and light!
For here again is sacrifice
For your delight.

The light is then passed from hand to hand round the circle, ending with a Torch Bearer, who, kneeling, kindles the fire.

A Fire Maker then steps forward and places wood upon the fire, repeating as she does it:

Within the wood,
That lived a joyous life
Through sunny days and rainy days
And winter storms and strife;
Within the peat
That drank the moorland sweet
Of bracken, whin, and sweet bell-heather,
And all the joy of gold gorse feather
Flaming like Love in wintriest weather—
While snug below, in sun and snow,
Peat heard the beat of the padding feet
Of foal and dam, and ewe and lamb,
And the stamp of old bell-wether;—

A second Fire Maker, placing a small piece of coal upon the fire, repeats:

Within the coal,
Where forests lie entombed,

Oak, elm and chestnut, beech and red pine bole,
God shrined His sunshine and enwombed
For you these stores of light and heat,
Your life—yours to complete—
These all have died that you might live;
Yours now the high prerogative
To loose their long captivities—
To give them new sweet span of life
And fresh activities.

All girls unite in saying:

Kneel always when you light a fire!
Kneel reverently,
And grateful be
To God for His unfailing Charity!

### The Awarding of Honors—No. I

The girls who expect to have honors awarded enter the circle. The Guardian asks each girl certain questions and calls for dramatization in pantomime of the winning of certain honors. She then awards the honor beads and expresses the following ideas in her own words:

"You who are standing hold in your hands symbols of work accomplished, of wholesome habits of health established, of service given to others. Keep them and treasure them, for they are the record of your efforts to live the Law of the Fire."

The Work Song closes this part of the program.

### The Awarding of Honors—No. II

Same as above only Guardian says:

As a Guardian of the Fire
I give you these beads;
Their value is but small;
Except to mark the road
By which you seek your goal.
Each effort, made to live
A life where Wohelo
Holds sway, may have its place

Upon your gown, but beads
Are only signs to point
To higher thing that you,
Assured by past success,
May do, to love and serve
Your fellow-men and God.

### The Awarding of Honors—No. III

This ceremony is based upon the poem, "The Sacrament of Work," by kind permission of the author, John Oxenham.

After the work has been exhibited, and the Guardian is satisfied that the honors shall be awarded, the girls kneel in the circle, leaning back upon their heels, and holding their honor beads previously won, repeat:

Upon the bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank thee, Lord!

Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need,
More, in their less find truer happiness,
And all, in work, relief from bitterness.

Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk,
For work to do, and strength to do the work
We thank three, Lord!

The girls then stand, and those receiving beads step forward. The Guardian hands them the beads, saying:

These beads are symbols of work accomplished. May they also serve as reminders that service lies at hand.

### Receiving New Members—No. I

The girls who are going to become Camp Fire Girls take their places just outside the circle near the Guardian. At the appointed time the Guardian calls upon two members of the

circle to escort the new girls into the circle. They all stand near the fire; the Guardian then says: "Two (or any number) maidens have come desiring to sit by our fire and to tend it. As we grow in numbers may we grow in Work, Health, and Love."

The girls all rise, the Guardian turns to the new girls and says to the first: "Is it your desire to become a Camp Fire Girl and to follow the Law of the Fire?"

The Girl says: "It is my desire to become a Camp Fire Girl and to obey the Law of the Camp Fire which is to" (Here she repeats the Law). "This Law of the Fire I strive to follow."

Then the Guardian says "As Guardian of the Fire, we welcome you as a member of the ——— Camp Fire."

### Receiving New Members—No. II

While two girls hold the Charter, the Guardian reads it, and says, "This is the Charter of ..... Is it your desire to become a Camp Fire Girl?" The girl will reply, "It is my desire to become a Camp Fire Girl, and to follow the law of the fire, which is to

Seek Beauty.
Give Service
Pursue Knowledge.
Be Trustworthy.
Hold on to Health.
Glorify Work.
Be Happy.

This law of the Camp Fire I shall strive to follow."

She then signs a list of members hung from the Charter, or, if preferred, in the Count Book. After this the Guardian says, "This Charter is now yours. In striving to follow the law, you may find the fullest life open to you. Share it with your Camp Fire sisters, giving of your best, and taking from each the best she has to give, for you can only keep what you give away." Two girls then come forward, and, placing the new member between them, draw her into the circle, when with linked hands, all sing "Wohelo for Aye."

## Conferring of Ranks

*Wood Gatherer's Rank*—The Guardian asks the girl or girls who are ready to become Wood Gatherers to enter the circle. She then asks them certain questions which pertain to the requirements for the rank.

## Ring Ceremony

The names and dues should be sent to National Headquarters so that the rings or pins may have been ordered and ready for presentation. The Guardian presents the membership ring to the girl and says: "As Guardian of the Fire, I place on the little finger of your left hand this ring with its fagot of seven twigs, symbolic of the seven points of the Law of the Fire, which you have here expressed your desire to follow, and with the three circles on either side, symbolic of the three watchwords of this organization, Work, Health, and Love." The girls all rise and sing "Wohelo for Aye" or a welcoming song.

## Fire Extinguishing Ceremony—No. I

The Guardian says: "Tonight together we have dreamed dreams and seen visions; but dreams are only of value when they are made concrete through action. As we extinguish the light, may its inspiration be transferred to us."

A Fire Maker then extinguishes the light of Work, saying "May the brightness of this light illumine each service rendered during the coming weeks."

A second Fire Maker extinguishes the light of Health, saying, "May the light of health be reflected in us, that it may lighten the lives of those about us."

A third Fire Maker extinguishes the light of Love, saying, "May the glow of love remain in our hearts and help us to warm the hearts of others."

The Guardian then crosses hands with one candidate at a time, saying "(Name) crosses her hands with mine, thus forming the crossed logs, symbolic of Camp Fire and her desire. Repeat after me—

I ..... desire to be loyal to the ideals of Camp Fire.
I ..... desire to be loyal to my Camp Fire Group."

When each candidate has gone through this ceremony, the candidates together repeat the Wood Gatherer's Desire. The rest of the circle rises and with arms about each other's shoulders (signifiying the fagots bound together) repeat the Wood Gatherer's Desire in response.

The new Wood Gatherers then step back into the circle.

*Fire Maker's Rank*—Much the same plan as the above in Wood Gatherer may be followed for the Installation of Fire Maker. The Guardian should have the bracelets ready to present to the candidates at this time. When she places the bracelets on the girl's arm, she may say:

"Upon your arm a charm I place
A charm of unseen fire,
To burn within your heart of hearts
And light your soul to its desire,
Upon your arm this silver charm."

—or something like this:

"This band of silver is the symbol of real progress in the art of living, for by earning the right to wear it, you have proven yourself a helpful daughter, a trustworthy friend, and a useful and intelligent citizen."

The candidates then repeat the Fire Maker's Desire, and the rest of the Torch Bearers and old Fire Makers present step a few paces forward and repeat the Desire in response.

All the girls then resume their places in the circle.

*Torch Bearer's Rank*—As this rank is the most difficult to attain, it should have special recognition. The Guardian should give a summary of the girl's Camp Fire work and show in what respect she has proved herself capable of leading others and bringing out the best that is in them. If the girl wins the rank as a craftsman, she should demonstrate in some way her special craft.

It is well for the Guardian to give a resumé or have the candidate do so, of the things she has done to fulfill her requirement. The Guardian might even have other girls in the circle rise and tell of things the candidate has accomplished.

Sometimes an interested person is invited to the Council Fire to give a short talk on leadership. Many groups have adopted the custom of giving the Torch Bearers a candle stick at the time they are installed. If candle sticks are given in this way, they should be of simple lines, and if possible made by the girls.

When this is done, the Guardian lights the candle in the fire or passes it through the three candles, saying, "I light this taper in the flames of Work, Health, and Love, and I pass it to ..... Let it be her torch to carry the light and spirit of Camp Fire wherever she may be."

The candidate accepts it and holds it high in her right hand as she repeats the Torch Bearer's Desire.

### Gown Ceremony

No girl may wear the gown until she is ready to become a Wood Gatherer. This ceremony may be used when initiating a Wood Gatherer, or at such time afterwards when the girl has procured her gown.

Two Wood Gatherers are chosen to bring forward the candidate. The Guardian has given them the gown, and they take the candidate outside the circle, and quickly and quietly help her put on the gown, and bring her back to the Guardian who says:

"You have donned tonight a new robe,—the mantle of girlhood and womanhood. Priceless is it in fabric; it is woven of the golden threads of your dreams, your desires, and your ideals. Wear this gown with dignity and honor; embellish it with your achievements; and adorn it with your deeds of kindness and service. So when the time comes for you to lay it aside, you will find concealed beneath it a mantle of character which no winds can tear from you."

The Guardian may here give a short talk in the meaning of the gown, after which the girl returns to her place in the circle.

### Ceremony to be Used on Patriotic Holidays

Six girls bearing lighted candles to which long threads of blue and gold symbolic of eternity and happiness are attached step forward in turn into the centre of the circle, and hold their

candles above their heads. They say respectively, "I bring the light of 'Europe,' 'Asia,' 'Africa,' 'America,' 'Australia,' 'the Islands of the Sea.'" Then slowly kneeling, the candles are placed close together and held firmly by one, the others supporting her hand. Six other girls holding the threads in their right hands slowly rotate round the candles in the same manner as the Maypole single plait—(even numbers moving clockwise, odd numbers anti-clockwise, passing under and over the threads alternately) while those in the centre sing the following to the tune of "Integer Vitae."

**Europe**

Forth from the sister lands of high endeavor
Bear we the torch that down the age-long way
Kindled the fires of glorious thought forever,
Red, still, it flares today.

**Asia**

Lifting aside the veil of mystic ages,
Radiant with consciousness of perfect sight
Hither we bring the lore of time-taught ages
Gleams of Eternal Light.

**Africa**

Comrades, we come though varied our peoples
See our strong arms from bonds and shackles free,
Bearing instead, rich gifts from God's own garden,
Yieldings from mine and tree.

**America**

Kinsmen of every race 'neath God's blue heaven
Made so by virtue of an open land
We give not only wealth of fairest produce
But a true sister's hand.

**Australia**

Over vast seas we bring our contributions
Strength, splendid toil, a spirit dauntless, free
Purpose of justice, steadfast resolution
Love of true Liberty.

### Islands of the Sea

Bring we our loves, born strong in wind-swept spaces,
Shrined in the ocean's sanctuary of blue,
Bring we sweet trophies, culled from sun-kissed places
Breath of rich spices too.

### All

Hear our glad anthem, gracious world mother,
See now the love-cord woven in thy name
Tissues of gold each binding to the other
In love always the same.

The Guardian says, "On this day, sacred to the memory of peace, may the world be re-united by the bond of happiness unto eternity."

## Grand Council Fire

The Grand Council Fire is a ceremonial meeting in which Camp Fire Groups take part. It may include all the Camp Fire Groups of one locality or of a Guardians' Association. Each Camp Fire Group is a unit of the Grand Council Fire just as each girl is a unit in the Camp Fire Group of which she is a member. Therefore instead of answering to the roll call individually, each group responds as a unit.

A Grand Council should be an impressive ceremony; it is not primarily for outsiders, but it serves as a beautiful way of presenting Camp Fire to the public when outsiders are invited; a fee may be charged which the Guardians' Association could use for the promotion of Camp Fire activities. Grand Councils should not be held too often. If this is done, it takes away from the dignity and impressiveness of the individual group, as well as from the Grand Council Fire.

The purpose of the Grand Council Fire is the inspiration that comes from bringing groups together for the exchange of ideas. It helps to unify the work, and to make the members of individual groups realize more fully that each unit is an important factor in carrying on the same ideals for which Camp Fire stands as a whole. It is inspiring to see two or three hundred

girls, uniformly dressed, but each gown expressing individual thought. Such a gathering helps toward that feeling of democracy which is necessary for Community work of any kind.

There is no reason for making the program for a Grand Council Fire so very different from the group Council Fire. Certain things should be kept in mind, however, when planning the program:

1. The program should not be too long. Be prepared to cut out some things in order that the program will not last over an hour.

2. Remember that because of the large number taking part, the Council Fire must be more of a spectacle than an intimate meeting. Do not, therefore, have girls do any speaking, unless girls are selected who have clear, carrying voices.

3. Do not include the award of honor beads at a Grand Council Fire. It is not the place for it. National Honors, however, may be awarded at a Grand Council Fire.

4. Ranks may be conferred, but if there are many candidates for each rank, there cannot be individual ceremony for the conferring of the rank.

5. Begin on time, even if the girls are not ready. Next time they will be ready.

6. If guests are present, be sure that the leader of the Council Fire explains the purpose of the Council Fire, how it is only a small part of the Camp Fire program of activities. Also have some one, the leader or one of the girls, explain the significance of the Camp Fire gown, and also just what the important points in the Camp Fire program are. Remember that your audience does not know Camp Fire and you and your girls must explain it so that no one will go away not understanding the purpose and aims. A pantomime of the seven points of the Law, for instance, will not make a clear impression of the scope of Camp Fire.

7. See that the girls keep silent, and do not appear before the formal entrance.

8. If the Grand Council is to be large, and is to be held in a large hall, use more than three candles. Some times three groups of seven candles each have been used effectively. Use

large church candles if possible. Do not have the hall lighted brightly.

When held out of doors, three fires are sometimes used, the activities taking place in the space between the three fires.

9. Always have materials at hand for extinguishing candles or fire quickly. Be prepared for fire accidents.

10. Do not attempt to have all the girls in a Grand Council Fire do motions when singing the Camp Fire songs, for unless all the groups have been trained by the same person and have rehearsed together there will be enough variations to spoil the effect.

Insist that the Camp Fire songs be sung in parts.



*A group of Camp Fire Girls using the Manual Training Work Shop of their school to make toys to distribute to poor children at Christmas*



## CHAPTER VI

# GROUP RECORDS, COUNT BOOKS

### Guardians' Records

RECORDS are of vital importance to a Guardian who successfully carries on the work of her group. Instead of being the dry, dusty, dead thing we sometimes think of as records, they are full of the sort of live, up-to-the-moment information which is of help to the Guardian in planning the month to month and year to year work of her group. They should be concisely and efficiently kept so that the information is at all times available.

From the experience of various Guardians who have found the sort of records they kept especially helpful to them, we offer the following suggestions. The most satisfactory way is to keep an individual record of each girl in her group, using for this purpose a looseleaf note book, or a card file. This record is for the private use of the Guardian, and since it is confidential, should be kept at home. The information to be noted in regard to each girl would fall under three headings, personal data, Camp Fire record, and Guardian's observations.

Under personal data would be recorded the girl's name, address and telephone number, the names of her parents, her father's business, and her mother's particular interest, and notes about her brothers and sisters and her home environment. It also includes the age of the girl, her year and general standing in school, her chief interest in school, her outside of school activities, such as music, clubs, etc., her church affilia-

tions, and her ambition in life. The Guardian does not put the girl through a cross examination to obtain all this information when she first joins the Camp Fire group. The name, address, telephone number and age are enough to start with. The rest is added as the Guardian becomes better acquainted with the girl.

A complete record of the girl's work in Camp Fire is also kept by the Guardian. This would include her Camp Fire name and symbol, the date of ranks attained, special honors awarded and a summary of the honors as she wins them. This helps the Guardian to ascertain whether or not the girl is concentrating on one thing, which she does rather easily instead of branching out and winning honors that are more difficult for her. It is also wise to keep a record of the service each girl gives, so that the willing ones will not be called on over and over again while the more indifferent girls are overlooked. To keep a record of committees is a good idea, so that the same girls will not serve in the same capacity over and over again. A record of handcraft is also useful. It will help the Guardian in following up the work to see whether the girl finishes what she starts, or starts several projects without finishing them, and whether or not she is devoting herself exclusively to one type of work.

The observations which a Guardian records are of special help to her in planning her work. For instance, if she finds that one girl who seems dependable, does not keep her promises, or at the last moment, becomes panic stricken, it is well to make a note of the fact both in order to avoid a possible embarrassing situation and to help the girl to correct this fault. The reactions of the individual girl upon various occasions are sometimes worth noting. Did she enjoy the hike, or was she uncooperative? Did the beauty of the sunset thrill her or was she indifferent? All these little observations will help the Guardian in planning the group activities and fitting each girl into her program.

Besides the individual girl record, the Guardian keeps in her notebook her program outline. This is particularly important in order to avoid duplication of work and to assure a

well balanced program. She will also keep other useful notes, jotting down an idea to be carried out later, a suggestion from another Camp Fire, references to things she has read in books, magazine articles or *The Guardian,* to which she feels she will want to refer in the future.

If well organized and alphabetically arranged such records will prove invaluable to the Guardian.

### Treasurer's Accounts

These should be kept by a girl elected as Treasurer. Whether she is taking the business course at school or not, she should have the advice and cooperation of the head of the Business Department, or of a bank or accountant. The accounts should be kept in a strictly businesslike way. Money of the Camp Fire should be banked and drawn out by check, signed of course by the Guardian. There is no girl who will not need to know how to handle her own bank account and this training in Camp Fire will be a great help to her.

It is never amiss to mention again something we all take for granted. Checks should be signed with the name, or initials and surname, for instance, "May L. Hampton," but never "Mrs. H. H. Hampton," Miss, Mrs. and Mr. are not part of a person's signature and have no place on a check.

It is also well to make the girls who serve as Treasurers realize that they must keep an accurate record on the stubs of their check books of the amount withdrawn and the balance in the bank. This is the only way to avoid the possibility of committing that crime against one's credit—the overdraft. And yet checks have come to National Headquarters from people who would resent strenuously having their integrity questioned, and when these checks were sent through for cashing, they have come back marked "No Funds." It is dishonest to be careless in business matters, and it costs the careless person the additional sum of the bank's protest fee.

### Count Books

The Count Book of the whole Camp Fire Group should be kept by each girl in turn, but a plan should be worked out

which each one should follow so that the Count as a whole will have unity and beauty. For instance, a binder could be designed and made by one or more of the girls, the same paper used throughout the book and the same sort of typing, or ink for writing. One girl who makes clever littler drawings might be responsible for decorating the pages, and another might color in ornamental initial letters.

Snapshots, programs, and newspaper clippings of Camp Fire events add to the value of the book as a history of the group. Local Camp Fire songs and poems have their place in it, and a camping trip, or special hike or entertainment might be written up in detail. Some of the Count Books at National Headquaters are not only comprehensive records of the group but are truly works of art, beautiful to handle, and of absorbing interest.

A very attractive Count Book is sold by the Camp Fire Outfitting Company, but its use is not compulsory. Originality of design is encouraged and no one type is recommended by National Headquarters.

The girls often want to keep individual Count Books and should be encouraged to make these beautifully expressive of their own personalities. The old type of "Memory Book" with its paper napkins, bits of wedding cake, conglomerations of favors, and keepsakes, belongs with the what-nots of the past. Instead girls are keeping record books, beautiful in their simplicity of decoration and for their unity of content. Besides the books in which they keep their Camp Fire record in more or less autobiographical form, girls are making count books which are expressive of some particular interest in their lives.

A beautiful record book of butterflies was made by one girl. The book was bound in leather, and decorated by the Camp Fire Girl. It contained butterflies carefully mounted on cotton wool and covered with oil paper. Each butterfly was correctly tabulated and described.

Various hike books have been received at Headquarters containing amusing descriptions, songs, and photographs, the paper being decorated with original drawings. Very artistic books are made of ordinary brown paper.

An interesting book made of black art paper with a rough tan

cover contained photographs of trees in winter taken by a Camp Fire Girl. Each tree was named and described and the pages artistically decorated.

In a flower book was a collection of all the wild flowers seen during the summer. Each one was drawn and painted and described. The pages were bound together in a decorated cover, making a very attractive flower count book.

A beauty book contained a collection of photographs and descriptions of a great variety of subjects which appealed to the girl who made it, from a tree in blossom to a bird taking a bath.

These few suggestions will show that there is no limit to the kind of record book that girls can make, the main points to note are, first of all, to record only things worth recording, to strive to make the books as artistic as possible, to use art paper, neat printing or typewriting, and the results will be interesting to everyone.



*Water sports are an important feature of every Camp Fire Girls' Camp*



# CHAPTER VII

# CAMPING

THE summer camp is no longer considered merely a recreation center to which girls and boys in all parts of this country may go for a pleasant outing. It is recognized to be the complement of the school in education. It is an isolated community, overflowing with "the irresistible magic of atmosphere," and providing in full measure opportunities for the development of good judgment and competent execution, for character building, for cooperative living together and training for citizenship, for self-expression, and for socialization in a strictly democratic sense.

## No Camp Fire Program is Well Balanced Without Camping

Our Annual Report for 1923 stated that eighty per cent of the Camp Fire Girls went camping, which means, in round numbers, that 125,000 girls enjoyed some form of camping, for varying lengths of time, in organized Camp Fire Camps, or in small groups under the leadership of Guardians or mothers. Each Camp Fire Girl is supposed to go camping for at least a week each year, and to that end, each Guardian definitely

states in her application whether or not she can go camping with her girls for a week or more. Camping is insisted upon as a part of the health program, and from available statistics it would seem a certain fact that the Camp Fire Girls send camping each year more girls than any other organization or even more than the campers at the combined private summer camps.

In order to be worthy of this tremendous opportunity, and in order to give to this vast number of girls under our care the maximum amount of fun and of physical, moral, mental and social benefit which is their due, we must realize that there are certain common requirements to which we must measure up, and that there are ideals common to all degrees of organized camping which we should maintain. The attainment of these standards is decidedly not dependent on the size of the camp fee. They can be achieved as readily on seven dollars a week per girl as they can on forty-seven. The way in which a camp is conducted is but a reflection of the knowledge, the personality, the ideals, and the educational aims of the director, or of the Camp Committee or Council which is backing her up. The unusually high rating of Camp Fire camps among the organization camps is in a large part due to the intelligence and unselfish devotion of their leaders, and it will be to the broadened knowledge of the theory and practice of camping on the part of these leaders and their helpers that the attainment of higher standards and ideals in Camp Fire will be due.

It is not the purpose of this comparatively short chapter to cover in detail the organization and running of a Camp Fire camp, but the writer will merely try to point out the more important aspects of the numerous questions which must be intelligently answered by any person who takes girls camping, to point out the dangers which may be encountered, and to tell how others have met and conquered them. The classified and brief bibliography which follows will give the leader interested in that particular phase of the work an opportunity to obtain the details from an expert, and at the least price possible. The subject has been divided up for the sake of the readers, and the bibliography will follow the same divisions as directly as possible. The greater part of the chapter will

treat of the camp which takes care of from fifty to a thousand girls a summer, but many of the ideas suggested for the use of such a camp will prove to be practical for the group camp, which will be given a section of its own.

## The Camp Committee

It is to be urged that each Camp Fire camp, of whatever size, should have the backing of several responsible people of the community, for no leader should take upon herself the responsibility of taking a group of girls to camp unless she has previously secured the assistance in planning of the mothers of the girls, at least. This committee may be locally formed, where there is no Council, for the sole purpose of seeing to the camping activities of a group or of several groups, or it may be one of the Council committees, or the Council itself acting as such a committee. The committee might well consist of several parents who are actively interested, people with educational experience, a doctor or nurse, persons interested in the different crafts, a practical business man, and people with practical camp experience. Each person could bring the wealth of her knowledge to the project, assume certain definite duties in the organization of the camp, if it is new, and give very material assistance to the leader or camp director, and so vitally contribute to the girls of the community. No camp project should be too small to warrant the organization of such a committee, and no leader should be obliged to assume the responsibility of taking care of girls for any length of time without the backing of such a group of citizens.

## Camp Site

The choosing of the camp site is the first, and perhaps the most important consideration, for on such choosing will depend the success of the camp for all time to come. The final consideration should be the desirability of the site from the point of view of sanitation, which includes the factors of shelter from the weather, its altitude and temperature and humidity, drainage, water supply for drinking and washing purposes, swimming facilities, and nearness to help in emergency cases. Con-

venience of transportation and picturesqueness of view should be subordinated to these, although of course an ideal camp site will include them all.

The site should be protected from extremes of weather, and should not be exposed to storms or fogs without sheltering trees or other natural protections. Too much shade tends to delay drying of tents and clothes after rain, and increases the risk of colds and other infections. Too little shade, on the other hand, tends to enervate the campers and adds the danger of sunstroke and heat exhaustion.

High, dry ground is the most desirable place for the site from the point of view of drainage. A natural slope easily takes care of the rain water. Dry, firm soil is the best, for it does not turn to mud in wet weather, or to bothersome dust in excessively dry weather. The same rules should be followed for temporary over-night quarters.

Army sanitary experts have calculated that every person in camp needs a gallon of sterile water a day for drinking and cooking purposes only. An abundant supply of pure drinking water is an absolute necessity for any camp. The usual sources of the supply are springs, wells, brooks or lakes, and the general opinion of experts seems to be that their desirability is in the order named. Some camps may be fortunate enough to control the watershed, other camps will probably use wells or springs. In any case, the water should be analyzed by the State Board of Health, and in case of the possibility of contamination after the examination, it should be analyzed periodically. If an ordinary well, or an artesian well, has to be dug, a sanitary engineer should be consulted, and every precaution taken against drawing foul drainage. If, when all these precautions are taken, there still remains some uncertainty, the water should be sterilized, either by boiling or by chemical means. After the supply is pronounced safe, arrangements should be made whereby the supply shall be kept safe, and no used utensils or other contaminating articles immersed in the water. Trips sent out into strange country should be particularly careful about their drinking water and about swimming. As certain impurities may be ignored for washing purposes, lake or river water may be used. The look of water must not

mislead campers. Clear, cool water may contain typhoid germs, while brownish water with suspended particles may be sterile. A laboratory analysis is the only sure test.

The facilities for swimming are most important, for camp people are agreed that every girl who goes to camp should learn how to swim. Camps which have the natural advantages of a lake with a good beach and a sandy bottom are to be congratulated. Their problems are solved. Others are not so fortunate, and have to swim in rivers or made pools. A river is usually safe for swimming, but the director must be on her guard in a small pond or artificial pool against the water becoming tainted with various bacteria. An epidemic of ear trouble, or the inflaming or infection of cuts or scratches, is an indication that something is the matter with the bathing place. This means that the place must be made safe by the use of chloride of lime.

The bottom of the swimming place should be carefully investigated for treacherous weeds or holes. Provision must be made for those who are just learning, and also for those who dive. The nearness of the bathing place to the place of dressing and undressing is also important. Excessive growth of algæ or scum can be controlled also. Muddy bottoms can be improved by deposits of sand.

Certain accident and health hazards should also be considered in choosing the camp site. A survey of every site should be made to insure the absence of quick sands, steep cliffs, old mining or quarry shafts, poisonous reptiles, high power transmission lines, wild animals and cattle, standing dead trees, broken glass, old tin cans and nails, etc. Mosquito-breeding swamps or stagnant water are menaces. Rag weed, golden rod, poison ivy, oak and sumach are also hazards to some.

A camp must have a quick means of communication, so that in case of an accident a doctor can be summoned, or a girl taken to a hospital without delay. Arrangements with the nearest hospital and emergency arrangements should always be made before camp starts, and the nearest dentist, surgeon, X-ray and doctor previously located. Facility of transportation for both campers and supplies is an important consideration, and often special arrangements can be made locally. If it is

humanly possible, the site should be away from the roads and other camps, from tourist camps, tea-houses, and from all outside distractions. Automobile roads increase the accident hazard, and intercourse with people outside camp makes for lack of discipline and decreases camp interest and spirit. The site should also provide for the many trips, hikes and exploration parties which will go out from camp into the surrounding country, and the vicinity should be carefully investigated and arrangements made where necessary for supplies, use of land, swimming places, etc.

Every camp has to face the problems of visitors, and for the most part it must be met by setting aside a day a week or a day a session for visitors, and allowing no visitors at any other time, except by written invitation from the director. Where the camping period is so short, interruptions are very costly to the girls themselves, and interfere with the carrying out of the camp schedule. Parents, if told this fact tactfully, will be glad to conform to the regulations. A site located at some distance from town will also help regulate this problem.

### Sanitation

The camp director must solve the problem of disposal of kitchen and human waste. Serious trouble may be the result of the least negligence. The first problem may be solved by the use of an incinerator or by burying. The latter method calls for adequate protection against contamination of the water supply, both drinking and swimming, and either method calls for measures which will prevent the breeding or feeding of flies. Keeping garbage in covered cans, in a shady spot, is a necessity, and it should be disposed of as speedily as possible.

The most important factor in camp sanitation is the disposal of human waste. There are many possible varieties of toilet and latrine equipments, running from the most primitive to the flush toilets of our larger camps. The type needed will depend on the size of the camp, and on the water supply, if running water is to be considered. If a flush system is to be installed, engage the best plumber in town; the same applies to the installation of a septic tank. A plumber on the camp

committee might be a decided asset at this time. The most common method in smaller camps is the latrine equipment, consisting of a pit dug in the earth with some kind of seating arrangement, and a sanitary protection. Such an arrangement necessitates wise supervision, as also does the chemical latrine. On camping trips the open pit arrangement is often used.

Whatever the scheme used, the four following principles recommended by the Boy Scouts must be observed:

1. Protection against contamination of the water supply from the sewage.
2. Arrangements so as to make it impossible for flies to get at the waste.
3. Adequate accommodations for the camp.
4. Clean and odorless equipment.

This is the one part of camp where comfort and health should be the first consideration. Disease transfer can be prevented, and the standards and health of the girls improved. Convenient situation is an important item in the sanitation equipment, and the arrangement should be well ventilated and comfortable.

## Equipment

Equipment of a camp should be as simple as is necessary properly to take care of the campers. Tents, with board or cement floors, and flies, and the different types of bungalow or kiosk, are the most popular types of sleeping accommodations. It is the general opinion that in the long run, tents are more expensive. Eating quarters, assembly room, library arrangement, store, craft house, infirmary, etc., should be planned definitely in relation to a general scheme or plan of camp. A suitable place should be provided in every camp, no matter how small, for the isolation of any camper who may be suspected of having an infectious disease, and the nurse should have special quarters and certain office hours every day.

The army barracks standard of forty square feet per person should be considered a minimum standard for camp sleeping quarters. Double deck cots give economy of space, but some-

times at the expense of comfort and hygiene. The sleeping accommodations should assure the camper of protection in all kinds of weather, of dry beds and clothing, and of good ventilation at night.

Equipment such as beds, mattresses, kitchen and dining-room supplies may often be priced locally, and lists may always be procured from Headquarters. Directors find that it pays in the end to buy the *best* kind of oars, paddles, archery equipment, athletic equipment of all kinds, and in general all sorts of camp supplies which will find hard use at the hands of eager campers. It is often a good plan to look ahead and plan for equipment which the girls can themselves add by making them, such as bird baths, bird houses, archery stands, log cabins, bridges, fireplaces, etc.

## Food and Commissary

Camp commissary is a vital matter, and the happiness and health of the camper, in her eyes particularly the former, depend in a great measure on how the camp cooking and eating is managed. Food materials must be of good quality, and the best way to be sure of that is to buy only from reputable dealers. Lists and prices from various dealers should be obtained before camp opens, and all arrangements for ordering and transportation made. Staple goods can be bought cheaper in large amounts or sometimes for wholesale prices. Bread, fresh vegetables, and meat, and milk should be bought as needed.

Strict cleanliness in handling and preparation should be insisted upon, and all perishable foodstuffs should be kept cool, and free from dust and contamination. Ample refrigerating arrangements should be made for meat, milk, butter, etc. Suitable refrigerators for camp use are on the market, or an efficient one can be made at camp. Food which has been improperly kept or handled may lead to ptomaine poisoning, as may also improperly canned foods. Every director should be very certain of the sanitary source of the camp milk supply.

If the food is not handled properly in the kitchen all these precautions will be in vain. The cook should be selected wisely. Besides being a good cook, he or she should be of good moral

character and free from communicable disease. Girls on K.P. duty should realize the responsibility of their job and do their work well. The washing of dishes should be done hygienically, and so far as is possible the camp schedule should not be upset or retarded because such duties are assigned to the campers. "Systems" of K.P. duty can be best worked out in each camp, often by the girls themselves.

The planning of the camp menus should mean a balanced ration for each person in camp. The three types of food, proteins, carbohydrates and fats, together with water, constitute the bulk of the food needed by the human body. The menus should be so planned as to give sufficient nourishment to the hungry camper, and at the same time to free him of digestive troubles. This planning should not be a haphazard affair, but should be done scientifically. An excess of sweets is dangerous, as is also the continued eating of too highly refined foods. Information on the preparation of balanced menus may be procured from any good book on cooking, from various government sources, from private concerns, from school and college extension bulletins, and in the *Army Cook's Manual.*

Suggestions for One Week of Balanced Menus:

### Monday

#### Breakfast

Stewed figs
Corn flakes
Toast and butter
Cocoa or milk

#### Dinner

Creamed beef
Baked potatoes
Wheat bread and butter
Rice pudding with raisins

#### Supper

Corn chowder
Toasted crackers
Chocolate tapioca cream

### Tuesday

#### Breakfast

Stewed dried peaches
Oatmeal
Bran muffins, hot
Cocoa or milk

#### Dinner

Peanut loaf with tomato sauce
Green peas
Fruit cup
Cookies

#### Supper

Vegetable salad
Wheat bread and butter
Berries and cream

### Wednesday

#### Breakfast

Prunes
Cream of wheat
Scrambled eggs, toast
Cocoa or milk

#### Dinner

Baked beans
Brown bread and butter
Fresh tomatoes
Canned pineapple

**Supper**

Fruit salad
Bran bread and butter
Crackers and marmalade

## Thursday

**Breakfast**

Stewed rhubarb
Puffed rice
Corn muffins and jam
Cocoa or milk

**Dinner**

Lamb and vegetable stew
Lettuce salad
Wheat bread and butter
Berry shortcake

**Supper**

Macaroni and cheese
Prune whip
Milk

## Friday

**Breakfast**

Grape fruit or orange
Wheatena
Bacon and toast
Cocoa or milk

**Dinner**

Scalloped fish, baked potato, carrots
Wheat bread and butter
Indian pudding

**Supper**

Cottage cheese salad
Hot bran biscuits and jam
Cocoa

## Saturday

**Breakfast**

Stewed apricots
Corn meal mush
Toast and butter
Cocoa or milk

**Dinner**

Hamburg steak loaf and mashed potatoes
Stewed tomatoes
Chocolate bread pudding

**Supper**

Potato and egg salad
Bran bread and butter
Olives
Crackers and jam

## Sunday

**Breakfast**

Oranges
Corn flakes and cream
Poached eggs
Toast and butter
Cocoa or milk

**Dinner**

Friccaseed chicken
Mashed potatoes
String beans
Gravy
Ice cream with chocolate sauce

**Supper**

Cheese souffle and jelly
Wheat bread and butter
Berries and cream

The candy question in camp can sometimes be solved by having all the candy given directly to the nurse or some other councillor who is responsible, and then have the children owning the candy give it out after supper to the campers as they

come out of the mess hall. This also adds to the dessert. Parents should not be allowed to send cakes, pastries, etc., to camp, and fruit only when there is a sufficient amount to go the camp rounds. Candy or food should not be eaten between meals. Suitable arrangements should also be made for feeding the girls who are underweight milk two or three times between breakfast and bedtime. This can best be handled by the nurse.

## Health Standards

The care of the health of the campers is one of the greatest cares and responsibilities of the guardian or camp director. No child should return home the worse for her camp experience. In order to give each camper under her care the best possible attention, the director should have correct information in regard to the previous health record of each girl, and every councillor or leader who has the children directly under her supervision at any time of the camp session should also be cognizant of the health needs of each girl. This information should be distributed at the beginning of each session in a meeting of councillors, nurse and director, and reports should be made from time to time at other such meetings.

This information can best be obtained by the filling out of a health certificate, which should be very strict, and accurately filled out. In order to have accurate and standard findings, wherever possible it is most advisable to have one or two doctors give all of the examinations. The tendency for the family physician to fill out the card in a more or less nonchalant fashion for the convenience of the camper and her family is a very real one. The director, in justice to her own reputation as well as to the reputation of the camp, and in justice to the other campers, must have the *facts,* and the committee or council should see to it that she gets them. Otherwise, no leader should assume the responsibility for the care of campers no matter how small the camp, or even if the camp period is but a week.

In the two week camp, where opportunity for camp examination is more or less limited on account of lack of time, the town examination should be even more thorough. The examinations

may vary slightly, but the minimum essentials should cover the following points:

1. Heart
2. Lungs
3. Kidneys
4. Eye, ear, nose, or throat troubles
5. Skin eruption
6. Exposure to no contagious disease three weeks before coming to camp. (To be filled out the day before coming to camp.)
7. Vaccination or innoculation
8. Whether or not the girl has matured, and if so date of next menstruation and probable duration.
9. Whether or not she should take part in all camp activities. If not, to what extent she should take part.

To this may be added an examination of the spine, a report of an examination of the urine, an overweight or underweight report, and a statement as to the condition of the arches, which is an important consideration in hiking.

Perhaps the most important of these requirements from the point of view of the other campers, is that the applicant shall not have been exposed in the slightest degree to any one of the contagious or communicable diseases. The second is that the patient's body should be examined very carefully to note the presence or absence of any skin eruption. Unfortunately, there seems to be a sense of shame attached to having a skin eruption and many people will conceal it even from their physician. There are several types of eruption which spread very quickly through a two weeks' camp, however, and it should be carefully checked up on the certificate.

When the child arrives at camp, it is often the best plan to have the nurse see each child, and at the same time take into consideration the certificate which she has in her file. Weighing and comparison with tables may be done at this time, and recommendations for a special diet, such as milk at times during the day, may be made. An examination for pediculosis should also be made at this time.

All medicine to be taken during the camping session should be turned over to the nurse. At different intervals of the camp session, health talks can be given, tying up health especially to camp activities.

It has been found by some camps a good idea to require in the winning of certain camp awards the keeping of a hygiene card, which would include some of the more important points set forth in the Camp Fire Girls Health Chart. In fact, camp should be the place for every girl to begin to keep the chart, if she has not previously begun to. This card or the chart itself could be kept near her bed, and the results handed in weekly for checking up.

Posture should be emphasized at camp, especially at table, and leaders should, of course, set a good example. Conscientious attempts to improve posture might be rewarded in some way, and records kept from year to year showing the improvement of the girl from her first session at camp. Home cooperation might be enlisted, as well as group interest during the winter. Numerous pictures of camping activities show bad posture during craft work, in games and athletic activities, and an impetus toward correct posture given at camp will be of benefit to the girl the rest of her life.

In the case of a Christian Science camper, it is best to have a written statement from the parents of the camper directing the camp leader what to do in case of illness, accident, or other emergency. If the parent does not wish to have the child submit to the examination, it seems only fair that the girl should not expect to enter any activity which is more strenuous than that indulged in by the average camper.

The program for each girl should be fitted as much as possible to her physical capacity, and the too active child should not be over-stimulated, nor the inactive child allowed to sit all day long in a shady spot. The energetic girl should not be allowed to go from one strenuous activity to another, and every day some check should be kept on the program which each girl follows.

A committee of doctors and health experts appointed by the Camp Directors Association has worked out an excellent set

of health requirements for the directors of private camps to use. These requirements necessitate a more thorough examination at camp than the average two weeks camp will allow, but the set is attached and it should prove useful for Camp Fire directors in formulating their own requirements.

### Standard Medical Certificate for Use by Members of the C. D. A., to be Filled Out by Family Physician and Parent

1. Health record of.....Age.....Date.....
2. Health in the past has been good—fair—poor.
3. Health at present is good—fair—poor.
4. Has camper ever been subject to fainting spells?
5. Does camper ever walk in her sleep?
6. Tendencies to illness.....
7. Is there any activity from which you wish your daughter debarred?
   Give reason .....
8. Suggestions from parents .....
.....
9. What do you hope that the camp will do for your daughter this summer?.....

Signed.....Parent

1. Any known defects in sight or hearing?
2. What contagious diseases has camper had?
3. Has camper been ill in any way during past two months?
4. Menstruation .....Duration .....
   Any special directions .....
5. Constipation .....
6. Heart .....
7. Nervous system .....
8. Suggestions from Family Physician .....
.....
9. To the best of my knowledge the above named is normal except as stated; she is physically able to enter into camp activities and she has not been exposed to any contagious or infectious disease during the past three weeks.

Signed.....M.D.

## Business and Records

The books of a camp should be kept in a business-like manner, and so that an intelligent report of camp operations could be presented at any time. If possible, money should be handled in the town office, especially in the case of larger camps. Larger camps should probably use a modified form of double entry system, so that balance sheets and profit and loss statements could be more easily prepared, and better check kept on the expenditures of different departments. Such business details as fire insurance, workmen's compensation insurance (that is insurance to cover possible accident to persons employed in the camps) taxes, mortgages, etc., should be attended to in town and should not be put on the shoulders of the director while she is running the camp. The director should O.K. all bills and should order all supplies, or at least O.K. orders.

Smaller camps will probably use the single entry system, or some other simple way of keeping track of income and expense. In small camps this can be delegated to certain girls who will assume the responsibility, under the guidance of the guardian.

The director will, of course, budget the camp expense, especially if the camp is new, and will check up from time to time to see if she is keeping the right pace with the budget.

Each girl should have her own camp card which will tell her camp history. This should include the sessions she attends, tests passed, honors won, etc. Camp logs, or count books are often kept by the camp itself, and are written up by the girls themselves. In the larger camps, it may be possible to issue each session some sort of a camp paper, which can be gotten up at camp in some simple way by the girls.

The girl's application card should tell her parent's home and business address, telephone number and other data which would prove necessary in the case of emergency.

The health cards and individual girl's camp cards should be kept by the camp management from year to year, and the latter should trace the girl's progress through camp.

## Camp Leadership and Government

The camp director should have health, a personality to suit her job, and a practical knowledge of hygiene, and of the different phases of camp activity. She sets the pace for the whole camp, and through her dealings with her councillors and staff, she should create that camp spirit and atmosphere which will go much farther towards making a successful camp than expensive equipment. Of course she should believe in girls, and believe in camping. If she has not had specific training for her job, it is quite possible to get the high spots of camp management by reading the best books and articles on the subject. In the smaller type of camp, where she is the weakest herself, she should surround herself with competent help. Each member of the camp staff should be moved by that spirit of service which gives the maximum of sympathy and understanding to the children in their care which makes each act as the very best type of parent would act toward his own child.

The councillors, both paid and voluntary, should be people who are specifically fitted for some definite part of the camp work, and who are worthy of being entrusted with children in camp or on a hike. At the very beginning of the camp season, especially if the leader is to be there for one session only, she should acquaint herself with the camp rules and regulations, live up to them scrupulously herself, and at all times be loyal to the director of the camp and to the camp spirit. By broad and open-mindedness, by respect for the personality of each other, by tolerance, and by loyalty to the director and each other, it is possible to develop such an atmosphere in camp that the resultant happiness is felt by the youngest member of the group.

A director must be absolutely sure of a competent, trustworthy and well trained swimming instructor. Her job is a big one and she must be chosen with care. Local Red Cross branches can often help in securing such a person. She should, of course, have passed the examiner's test. Next in importance comes the nurse and cook. Nature lore, handcraft, campcraft, and singing councillors need to be added to the staff according to the size of the camp. Do not understaff your camp, but do

not add any dead weight to it just for the sake of numbers. A councillor to five or six girls should be the minimum requirement, and no small group should ever go out without two adult leaders.

As to the organization of the campers themselves, there is afforded an opportunity for practical self-government in affairs pertaining to the actual conduct and discipline. In the camp government each child has a voice and a vote, and as many of the problems of daily living and playing together as possible should be laid on their shoulders. Care of camp property, rest hour, following of boat and canoe regulations, and the thousand and one little things which make for a well run camp should be accomplished by the cooperative spirit of the girls themselves, and not through discipline. This does not intend to imply the meaning that there should be no discipline. To the contrary, very distinct regulations should be made by the director over control of boats, canoes, swimming, eating, reporting illness to the nurse, fire building, cutting wood around the camp site, attendance at camp meetings, etc. But the point to be made is that the girls should realize the importance of these few rules for their own comfort and safety, and follow them as a matter of course. The regulations should be carefully explained, however, and all possibility of misunderstanding obviated.

The assistance of girls who are skillful at certain crafts or games may be enlisted to help the younger children, but too much responsibility should not be given directly to the older girls. Committees chosen from among the campers may arrange certain special events, with the help of councillors, such as a field and swimming meet, special program at the Council Fire, a pageant or play or party.

### Camp Activities

The camp program is that schedule or plan which regulates the activities which go on in the camp from day to day. In the larger private camps, program planning calls for a person trained for the job, as would be a nurse or swimming councillor. In the two week camp the same schedule can probably be followed each session, making allowances for the weather.

The daily schedule and the program for the entire session should be considered from the point of view of advantageous balance of activity and rest. We must remember that we are taking girls from cities who have a difficult adjustment to make to their camp surroundings, and we must not rush them off their feet at first, but give them time to look around and get into the spirit of camp. There is no doubt that in some camps the program is too strenuous; in others, not enough activity is provided.

Then, too, it is difficult to organize in such a way as to allow for freedom in choice and self direction on the part of the camper, and yet give the physically inactive enough bodily activity, and keep the over-energetic within reasonable bounds. We must not let our camp program be too limiting, nor must we let it allow too great freedom and provide no stimulus. No doubt all directors and guardians will agree that the ideal way is to offer a wide range of choices in activity, and then stimulate each camper to select such a program as will fit her needs. But in order to do this, the girl must be advanced to the point where she realizes what those needs are and really wants to make an effort to meet them. This can be done by the guardian before the girl comes to camp, or by her councillor or leader after she gets there.

But in most Camp Fire Girls camps the need will probably be, not to stimulate to more activity than the natural wish of the girl will suggest, but to teach relaxation and to provide proper rest periods and free time. The person in charge of the program should keep an accurate check on what each girl does during the day, and see that she does not follow a strenuous swimming period by an equally strenuous tennis match or game of baseball, but by a craft period or nature lore class.

In camps where an over-night trip is the crowning event the work the girl does in camp should prepare her for the trip, both by way of actual knowledge of camp craft and by physical endurance, and ability to make the trip.

The same may be said of program planning as was said of the planning of menus, it must not be done in a haphazard fashion. All ages in camp should have at least ten hours of sleep each night.

No camp schedule should ever become stereotyped and so set

that the same thing must be done every day at the same time. Some camps send every child in camp out on a trip one day each week, others send girls out in different groups to cook supper, or do some work which will help in their craft or nature classes. The different things each child is interested in at camp should be considered in making out each day's program. For that reason, some campers may be definitely assigned on the schedule board for a certain activity which they are interested in, and others may be given a choice for that particular hour. Every camper, of course, should have her swimming hour definitely assigned, and the necessity for the completion of certain requirements will also probably influence her to take craft and nature work at certain definite periods.

Every camp has worked out a day's program to suit its own needs. The following program may be of use to some, as it is flexible, and as it has been made out, taking into consideration some of the points of program making mentioned above.

6:45 Reveille.
Dip or setting up or both.
7:30 Breakfast.
8:15 Tent work.
8:45 Inspection and store open.
9:00 Assembly.
9:15-10 Craft, nature and sports lesson hour, 1st half.
10-10:45 Craft, nature and sports lesson hour, 2nd half.
10:55 Posture drill.
11:15 First swimming division.
Correctives for those who need it.
11:35 Second swimming division.
11:55 Third swimming division.
12:15 Councillor's swimming.
1:00 Dinner.
2-3 Rest hour.
3:10-4:15 Program (sports, campcraft, classes), 1st half.
4:15-5:30 Program (sports, campcraft, classes), 2nd half.
6:00 Supper.
7:15 Music, games, paddling, parties, shows, etc.
8:30 Go to tents.
9:00 Taps and quiet.

The two lesson hours in the morning are divided intentionally, so that a girl may do one strenuous thing, such as tennis or rowing, one hour, and then do nature or craft work the second. The morning work may be assigned or the definite work otherwise understood. The afternoon program is arranged the same way, but in following this scheme, it is advised that the girls be given the choice of the things they wish to do. This can best be done by having the girls sign up under the name of the councillor who is in charge of that activity, and when the numbered places are all taken, that means the group is closed. This afternoon session gives an opportunity for the older girls to do advanced handcraft work and the younger to do elementary work of various sorts.

At night special groups can do night hiking or star gazing. No schedule should be so arranged that it cannot be changed about as occasion demands, and as the weather or special circumstances permit.

## Handcraft

Handcraft at camp offers opportunities to the girl which she cannot get in the city. The girl has the whole outdoors to work from and to work in. Why import to camp the handcraft projects your girls will work on in winter? Why work on sealing wax beads, on fancy bags, on too much painting or stenciling and designing, all of which can be done in the winter?

A new idea is finding its way through our Camp Fire camps. It is the idea of using materials which may be found on the camp site, of actually making articles which can be used at camp, of planning to construct on the site shacks or fireplaces, or something which may be enjoyed by the other campers. The girls themselves will love this sort of camp improvement, for it gives them a chance to indulge their impulse for creative work, and to make with their hands something which is really associated with camp, and not remotely connected with their club room in town.

A few suggestions are given below. Some may not be possible in your part of the country, and some you may be astonished to find are quite possible, and also quite desirable.

Rustic furniture.
Bird houses.
Bird baths.
Museums or aquariums (the stocking to be done by nature classes).
Fire places.
Open shacks or shelters.
Tree houses.
Boats.
Bows and arrows.
Bark cups and baskets.
Rush mats.
Bridges.
Fire sets.
Paddles and their decoration.
Rude cooking utensils.
Sun dials.

As you can see at a glance, the handcraft would then be tied up to a great extent with the nature work, and with the camp craft work. Is that not what we are after? Do we not want to stimulate in these campers of ours a real love of the woods and camp life in general, and not just the knowing of a list of ferns or the correct modelling of a clay bowl or how to make a fire with a dozen matches?

One project, such as the making of a fireplace or a lean-to shelter, may take the entire camp a whole summer to finish. But think of the pride with which a girl will return to camp the following year and point to the fireplace which she helped to build with her own hands. And will not the girl who has helped to build and erect a bird house take more interest in seeing what birds choose to profit by her work than she will in just being a member of a class which is trying to make a list of birds seen on a certain morning at a certain spot?

Precaution should of course be taken not to misuse the material nature offers us, and before any project is undertaken, the director should pass on its advisability and practicability. In projects which require physical labor on the part of the girls, or accident hazard, the girls should be carefully super-

vised. No mention needs to be made of the ordinary craft work which goes on in the summer camp, such as scroll saw work, reed and raffia work, pottery, etc. These all have their place, but let us see to it that the Camp Fire Girls' camps lead the movement to get our campers away from the idea that camp is a glorified summer boarding house, or more or less fashionable hotel or bathing resort.

All handcraft work should be subjected in camp to the same high standards of beauty and usefulness to which it is subjected in the winter. A handcraft councillor with the right attitude and with the power to inspire the girls to want to do this new kind of handcraft can do more to put it over in your camp than all the books you can buy on the subject. And, by the way, camp directors can help make tree houses and help make fireplaces and bridges, too.

### Athletics

In athletics, too, the tendency nowadays is to get away from the sort of thing which can be done in the city in winter, and to have less individual competition and more group games and stunts. In other words, the tendency is to get away from high-jumping, long running, and hurdle races, and other forms of athletic activity which should require a long period of carefully managed practice, and to substitute for these events and for basket-ball, group games, stunts, relays, etc.

Intelligent and sportsmanlike team competition has a very definite place in camp, and this idea recognizes this fact and prepares for it. Plans should be made so that each member of the camp group is at some time a competitor and not merely a shouter on the side lines. Because campers live so closely together, it is easier for the campers to get the idea of intense opposition without entailing that personal antagonism which is sometimes the result of combats between strange teams. The higher values of playing the game, the teaching of self-control, good sportsmanship under stress of excitement, perseverance, tenacity, willingness to lose when fairly beaten, generosity in the treatment of an opponent, and the love of the game for the playing, not the winning, are all factors in character develop-

ment which can be attained in this one phase of camp activity. Play of this sort does not result in mere amusement, it is an activity which leads on very definitely to "an enlarged and deepened consciousness and increased control of powers of action."

So much for the theory of athletics in camp. Each director must face the situation and decide for herself which sort of thing she wishes her camp to stand for. The resolutions adopted by the Women's Division of the National Amateur Athletic Federation cover very widely and thoroughly the point of view held on this subject by the best women teachers of physical education in this country. (See *Everygirl's Magazine* for April, 1924, and *The Guardian.*) Camp Fire camps will also lead in the movement to get away from too highly organized and too carelessly run athletic activities in the summer camp.

Every camp at some time or other has a field meet. Directors may find the following outline for a field meet of help this coming summer:

First, divide the camp into two or four or six groups, according to the size of the camp. Divide the campers into groups on the basis of ability, some good, some medium, and some poor ones in each, so that the combined strength of each group is as nearly equal as possible. The next thing to do is to decide on the events, and post a list on which the girls may sign up. Two contestants from each group in each event is advisable. No girl should enter more than two speed events, nor more than three altogether. In some events, of course, the entire groups will take part.

Equipment should consist of stop watch, score cards, and colors for the contestants. The officials should include a referee in full charge, a clerk of course (who should have the names of all contestants and numbers if they wear them), starter, judges, timers and scorer. A couple of hours is usually plenty of time for a program. A field day of this kind seems to divide into different types of events, and should include events chosen from each section. The following list of events arranged in groups may be helpful in planning such a meet.

*Track Events:*

1. 50-yard dash.
2. Relay race 50-yards each run.
3. Basket-ball throw.
4. Baseball throw.
5. Javelin throw.
6. Archery.
7. Hurdles: 2′-2′ 6″ high, distance up to 50 yds. which would mean three hurdles ten yards apart, and fifteen yards allowed at each end.
8. Baseball throw for target.
9. Basket ball goal throw.

*Games:*

1. Relays.
   a. Shuttle relay.
   b. Potato relay.
   c. Obstacle relay.
   d. Hopping relay.

*Group Games:*

a. Playground ball.
b. Volley ball.
c. Newcomb.
d. End ball.
e. Corner ball.
f. Bat ball.
g. Drive ball.
h. Captain ball.
i. Punch ball.
j. Long ball.
k. Cage Volley ball.
l. Baseball.
m. Dodge ball.
n. Alphabet game. Two sides of 26 players, each with a letter printed on a card and held to the chest. A word is called out in which no letter is repeated. The letters have to step forward and arrange themselves in proper

order in front of their line. The side line which completes the word first wins. It is best to have both lines facing the judges, the beginning of the alphabet on the judges' left, the end to the judges' right.

o. Tennis.
p. Horse-shoe pitching.
q. Mumbley-peg contest.

*Stunts:*

A great many stunts may be found in Pearl and Brown, "Health Stunts," Macmillan, such as—

1. Hand wrestle.
2. Through stick.
3. Toe jump.
4. Tumbling and pyramids.

*Miscellaneous and Camp Craft Events:*

1. Fire by friction.
2. Fire race. Stretch a string between two trees so that for its entire length it is about 20 inches from the ground. At regular intervals under this string each of the competitors selects a fire site, and assembles material for the fire. Stacked material must not reach higher than three-fourths of distance from ground to string. At the signal each girl lights her fire, using not more than two matches. The first girl to burn off the string wins.
3. Water boiling contest.
4. Wet wood fire contest.
5. Fry an egg on hot stone. Egg should be fried firmly.
6. Knot tying contest.
7. Poncho rolling contest.
8. Tent pitching contest.
9. Sign language contest.
10. Nature games (indentification of specimens, including *growing* trees, flowers and ferns.)

In field meets five points should be given for first place, three for second and one for third, with the exception of mass contests or group games, in which the side winning should receive eight points.

Athletics in camp should be under the guidance of a person trained in physical education. Often the camp program can also be handled by this same person. The equipment should be as simple as possible, and many times can be constructed or kept in condition by the girls themselves.

### Swimming

Water sports are most important to the life and success of the summer camp. Swimming and all activity on or in the water should be most carefully supervised, and the person delegated with the responsibility should be dependable, steady and well trained for her work. If you only can afford one expert councillor, make it the swimming councillor, and play safe. Good swimming councillors may be obtained from colleges, schools, and from Red Cross Life-saving and swimming courses. No camp should even dream of getting along without a person who had at least passed the Red Cross Life-saving tests, and if possible, a first-class examiner should be procured. She should know the correct methods of teaching swimming, the necessary water front precautions, the hygiene of swimming, and should at all times maintain a discipline which will mean prompt *obedience* to all her commands.

There were certain Standard Provisions for Safety discussed and reapproved at the Fifth Intensive Training Course for Swimming Councillors which was held at Camp Quinibeck in June, 1923. These standards provide for the safety of from thirty girls up to a large number, but the size of the staff would of course take care of the increase in the number of campers. These standards are the result of the work of some of the best swimming experts in the country, and each director is asked to give them careful consideration and adapt them wherever possible to her camp. Smaller groups can follow out the general idea of protection. No careful camp director should be satisfied with any but the best provisions for the safety of her campers.

## Standard Provisions for Safety Suggested and Discussed at Fifth Intensive Training Course for Swimming Councillors

*Prevention*

1. Adequate physical and medical examination and supervision throughout season.
2. Absolute and instant response to all commands and rules, particularly with regard to:
   (a) False calls for help.
   (b) Going in at other than stipulated swimming periods.
   (*Councillors and visitors are subject to same rules as campers.*)
3. Organization of swimming staff with definite assignment and understanding of duties.
4. Up to Class A swimmers (Flying Fish) there should not be more than six in the water at one time to each swimming councillor on duty, total number depending on equipment and organization.
5. Adequate measures to keep track of swimmers, particularly when going to and coming from outshore floats.
6. Swimmers arranged in classes according to swimming conference (in our case, national classification) as far as possible.
7. Responsibility delegated to councillors should be limited to those of tested ability.
8. Boat patrol by one who knows how to handle boat well and is in bathing suit in all cases.
   (a) Rowboats advised; canoes undesirable.
   (b) Patrol to give undivided attention to duty.
   (c) No swimmers permitted to hang on boat.
9. "Look-out" preferably from tower in cases where more than 20 to 25 swimmers are in the water at once.
10. Adequate limitation of numbers on floats.

*Methods of coping with emergency when it arises.*

1. "All out" call—leaving swimming councillors free.
2. Performance of life saving measures by:
   a. Boat patrol or buoy from dock.

b. Councillor life saver nearest scene of accident entering water to render assistance cooperating with patrol boat.

3. Resuscitation methods if necessary.

*Recommendations for swimming on trips.*

1. Adequate number of swimming councillors.
2. Investigation of location—bottom, current, etc.
3. Careful watching and boat patrol where feasible.
4. Reasonable limitation of swim according to standard of home camp.

Every camp must have a graded classification of swimming. Upon the camper's place in this classification will depend her privilege of going in boats and canoes. It is generally thought that no girl should go in a boat without a councillor unless she has passed the highest test, and that no girl should go in a canoe until she has passed the Fish Test or its equivalent, and that no girl should go alone in a canoe at any time without a councillor being near in another canoe or boat. Rowing and canoe classifications generally parallel swimming requirements, and the two former will depend on the camper's ability in swimming.

Headquarters is suggesting to each Camp Fire camp director or Guardian that she use the following list of suggested swimming classifications, and that she also use a set of honors which has been made especially to accompany them. Each leader can very easily cut a stencil from the printed symbol, trace the design and cut out with a sharp knife. This will standardize Camp Fire swimming activities, and girls who wear the same swimming symbols on their gowns, though they come from different parts of the country, will know that they have passed exactly the same swimming tests. The classification has been passed upon by camp directors who are experts in this special line of camp activity, and every camp leader is urged to fall in line and use these National Camp Fire Girl Swimming Honors.

The life-saving requirements in the Flying Fish are the Red Cross requirements which are outlined in *A. R. C. Bulletins* 1002 and 1005. These may be secured at the Headquarters of the National Red Cross, Washington, D. C.

## Swimming Tests



*Pollywog Test*

1. Duck three times.
2. Float fifteen seconds.
3. Swim two strokes any style twenty-five yards each.



*Frog Test*

1. Swim fifty yards.
2. Do dead man's float fifteen seconds.
3. Bring up saucer in four feet of water.
4. Float on back two minutes or tread water, hands out, 2 minutes.
5. Swim ten yards on back.
6. Break wrist and front strangle holds, on land.



*Fish Test*

1. Swim one hundred yards any style.
2. Show excellency in any style of stroke.
3. Bring up cup in six feet of water.
4. Be able to make a straight dive.
5. Swim twenty-five yards on back using feet only.
6. Tow a person fifteen feet.
7. Break three strangle holds standing in water to neck.
8. Assist Pollywogs for three swimming periods.
9. Explain Schafer method of resuscitation after treatment of the apparently drowned.



*Flying Fish Test*

1. Handle a boat in all kinds of weather (including landing and tying boat to float).
2. Perform artificial respiration by Schafer method.

3. Swim five hundred yards at one time.
4. Swim one mile in three days, evenly divided.
5. Do three standard dives.
6. Bring up cup in eight feet of water.
7. Pass life-saving requirements. "Flying Fish" assist the swimming councillor in teaching girls to swim and form a boat patrol during swimming periods.

## Swimming Meet

In swimming again will come up the question of meets. An expert swimming councillor in one of our best private camps has prepared a meet which is especially helpful to the director of a two-week camp. The plan is that of the groups, the same as in the track meets.

After the groups have been chosen, the next thing to do is to decide on the events, and post a list, on which the girls may sign up. Two contestants from each group in each event is advisable. No girl should enter more than two speed events, nor more than three altogether.

Try to arrange the program so that no girl competes in three successive events, or is kept waiting between for a long period of time. A program should not be planned which will take more than 1½ hours. Of course we all know that the list of the girls to enter the meet has to be approved by the person responsible for the health of the campers.

In a smaller camp the person in charge of swimming has a complete program in hand, including the time of events and the names of contestants, all of which should be previously posted. Also she needs a score book and a megaphone.

The judges should be furnished with cards, with the names of the contestants or the group colors indicated. The start and finish of each event should be explained to them beforehand, as some races end at the dock, some at the float, some at a line determined by placing life boats at a specified distance.

In larger camps the duties might be divided. Have an announcer, a clerk who reads out the names of the contestants five minutes before the start of each event. Appoint a scorer, special timers, finish judges and diving judges.

For speed events or relays, lanes five feet wide are a great help, marked by ropes, with flag buoys (which may be home-made) attached. This device will avoid disqualification because of bumping into other contestants.

The start and finish, if not from a stationary dock or float, should be marked by flag buoys, the judges being at a point at right angles to the course, if necessary in a boat, in order to see clearly and easily. Life boats should be out whenever anyone is in the water, whether necessary for judging or not. A starting pistol, whistle, or gong is also necessary. Properties for races and life saving events should be ready at the dock. Possible events:

Races:

1. Free style for speed (25 yards the maximum).
2. Specified stroke for speed (breast, back, crawl).
3. Egg and spoon race, held in the mouth.
4. Holding lighted candle in mouth or hand.
5. Keeping an open umbrella dry.
6. Pushing a watermelon ahead of you.
7. Marshmallow contest (swim to an area scattered with marshmallows, gather as many as possible and swim back).
8. Swim with hands or legs tied.
9. Obstacle race.
10. Balloon race (swim with balloon to turning point, blow it up and swim back).
11. Porpoise race (specified number of surface dives within a certain distance).
12. Tandem (two swimmers held together by the first swimmer hooking her legs around the waist of the second, the first swims with arms only, the second with arms and legs).
13. Dressing race (odd garments, such as pajamas, night gowns and petticoats are most amusing. At starting whistle, contestants dress, dive and swim to finish).
14. Undressing race at dock, beside canoe or rowboat. This may also be preceded by paddling a short distance, jump-

ing overboard and undressing and paddling back. It is better to have two people, one to handle the canoe while the other is undressing.

15. Plate diving. Gather in as many plates as possible within a certain area or in lines between a certain start and finish.
16. Tug of war (deep and shallow).
17. Chariot race. This necessitates canoes. One person stands in about the middle of the canoe holding a rope attached to a bar. Four girls swimming tow the canoe. Only very good swimmers are advised to try this as it is quite strenuous, but great fun.
18. Tub race. Get big enough tubs, so that you can sit comfortably and have your feet hang outside. Paddle slowly and steadily with hands, and if you tip over you are out of the race.

**Relays:**

1. Free style for speed.
2. Specified stroke (for example: breast stroke first lap; back stroke second; side stroke third, etc. Note: Most of the events under "races" may be used as relays).

*Form Swimming:*

Swimming for form, not distance or speed. Short course, immediately in front of judges. For explanation of form, see "Swimming Book," by Frank J. Sullivan, sold by Thomas E. Wilson & Co., 25 West 45th Street, New York City. Price 25c., pages 58-62. Notice that in "Penalties" more is deducted for wrong kick.

*Life Saving:*

Certain life-saving events may be used also (see Red Cross Life-Saving Requirements.)

1. Surface dive for definite object.
2. Carries.
3. Racing dive.
4. Treading water.
5. Undressing race.

*Diving:*

A low board should be used (2½ or 4 feet) and should extend over the dock 5 feet. The end should be covered with cocoa matting, burlap, canvas, or carpet. Rubber is slippery when wet. Water should be 10 feet deep, and the bottom inspected before any diving is done.

In regular diving contests the required dives are:

1. Front dive (running).
2. Back dive.
3. Running front jack dive.
4. Back jack.

Select two of the required dives and two optional dives. The dives are marked on a scale of ten, six points being the maximum for execution in the air, and one point each for the other four elements judged.

1. Initial position at fixed end of board.
2. Approach.
3. Take-off.
4. Execution in the air.
5. Entrance into water.

Points are awarded the groups for winning the different events in the same manner as in the track meet.

## Nature Lore

Perhaps of all camp activities, nature lore is the hardest to put across in the organized camp as it is constituted today, and it should be second in importance to no other activity in camp. Nature lore should be linked up, as was suggested in the section on handcraft, with true camp handcraft and with hiking, campcraft and all trips and exploration parties. If only the curiosity of the camper in regard to the world about her can be awakened, the rest will follow in increased and always more enthusiastic progression.

Nature lore is important because it stimulates the love and appreciation of beauty in nature, and knowledge and care of living things, including the human body, and the knowledge and love of the Creator. No other camp activity can cover all these vital points.

In scope the nature work of camp should cover the knowledge of plants of value and danger in campcraft and woodcraft, it should furnish the basis for appreciation of beauty on hikes, and it should provide a wealth of materials for dramatics, games, songs and stunts.

The following ways of arousing interest in nature work may be helpful to some directors who feel that their nature work is not receiving the interest and attention it should receive.

1. Games that correlate the impulse for play with a more or less unconscious learning of new things about the world about camp. This includes imitation games, treasure hunts, etc.
2. By animal and plant photography.
3. By bird house building, bird census and bird banding.
4. By making an insect census.
5. By beautifying the tent surroundings by transplanting trees and ferns into otherwise ugly spots.
6. By telling certain myths and stories, especially of stars on special sit-up nights or on overnight hikes.
7. By making a garden of flowers that should not be picked or of rare ferns.
8. By helping to rid the camp site or surrounding country of obnoxious and harmful pests, such as gipsy and brown tail moths.
9. By the stocking of museums and aquariums.
10. By leaf, flower, fern printing by means of printers' ink, blue print, or by the smoke print method.
11. By collections of the above, if the child's instinct for collecting and hoarding seems to be aroused.
12. By the keeping of note or field books, and by use of life history charts, by coloring in an outline when the bird has been discovered.

Each nature councillor will probably have other schemes which she has successfully worked. What we must get away from in nature work is the formal, school class-room method of having a child learn a certain number of each thing just to pass the requirement for a certain award. In order to keep

track of the progress of the child, it will probably be necessary to check up on these, but we must inspire in each girl a love of and an interest in the things about her. Innocent questions asked by the councillor or by the girls themselves often awake the curiosity in regard to a certain point, and this may lead on to consideration of other circumstances or other aspects of the world about them which had before remained unnoticed. A nature councillor, to be a success, should have the actual knowledge of her subject, but even more than the other councillors should she have a personality which will inspire the girls in her care, with a love of and interest in not only the world about camp, but in the world about them in town and at home.

### Nature Lore Program

Here are suggestions for a program of Nature Lore in a Camp Fire Girls two-week Camp, using the new Nature Lore Camp Honor as basis. This program is especially for the new girls, but substitutions from the list following the program can be easily made for the old campers and more experienced girls who wish to go on with the Nature Lore. Older girls can also easily specialize on that branch of the work in which they are the most interested.

Number in Camp—20 girls, and up to a hundred.

### First Day

Talk to whole Camp by nature councillor, to include:

a. Poison plants, toadstools, etc., in vicinity.

b. Dangerous reptiles, mammals, etc.

c. Talk on conserving flowers, trees, not cutting bark.

d. Tell about Camp Museum, Terrarium, Camp Garden, etc., and methods of stocking.

e. Opportunity for questions and suggestions from campers.

### Second Day

a. Take on trip over camp property, pointing out landmarks and special specimens.

b. Study common flowers around camp, perhaps ten.

c. Explain idea of European and native plants.

d. Bring in and transplant at least one new addition to Garden.

e. Learn to recognize one new bird by song and appearance.

f. Play conservation game.

### Third Day

a. Find more flowers, making up balance of 15 required.

b. Learn two or three ferns.

c. Find new things for Terrarium and Museum (*i.e.*, a special effort to do so, other days brings in specimens as found).

d. One new bird.

e. Play flower tag.

### Fourth Day

a. Study the more common trees at camp.

b. Each take back specimens of leaves and learn how to make blueprints.

c. One new bird.

### Fifth Day

a. Finish up balance of ten trees.

b. Play roadside cribbage.

c. One new bird.

d. Finish blueprinting leaves.

### Sixth Day

a. Distinguish between poisonous and edible mushrooms, and if possible, gather some edible ones and cook.

b. Finish requirements for fifteen blueprints of flowers, ferns, or leaves.

c. One new bird.

### Seventh Day

a. Arrange to go star gazing, and study and know the stories of at least five constellations.

b. One new bird.

### Eighth Day

a. Find and learn about one common butterfly.

b. Tell the stories of the five constellations learned the day before.

c. One new bird.

### Ninth Day

a. Find and learn about three new butterflies.

b. Learn how to kill and mount butterflies or moths.

c. One new bird.

### Tenth Day

a. Study habits of at least two wild animals, the whole class actually observing. Play games imitating actions of animals.

b. One new bird.

### Eleventh Day

a. Play the "Do Good Game."

b. Gather together information in notebooks kept each day of bird observation, and color in on Bird Plates to be obtained at small cost from the Comstock Publishing Company.

### Twelfth Day

a. Finish up all work.

b. Mount specimens, paste blueprints in book, get notebooks in shape, etc.

Branches of work to be substituted in the above, or in which older girls may specialize:

| | |
|---|---|
| Fish | Mosses |
| Insects | Snakes |
| Grasses | Use of microscope |

Large collections of flowers, butterflies, etc.

Nature songs and stories can also be used from time to time.

### Nature Lore Honors

1. Make 15 blueprints of leaves, ferns or flowers.
2. Contribute at least two new things to the Nature Museum.
3. See, identify and describe 10 birds by plumage and song.
4. Distinguish at night and describe 5 constellations and tell their stories.

5. Identify 10 varieties of mushrooms and know whether they are good or bad.

6. Describe from personal observation the home, appearance, and habits of two wild animals or 5 insects, butterflies, or moths, or 3 kinds of snakes.

7. Discover, name and know history of 10 trees, 15 wild flowers, 5 mosses, 5 ferns, or 10 grasses and make a nature book.

A choice of any four requirements must be won to qualify for this honor. In the symbol it is suggested that the leaves be green, the center flower yellow. If won the second time, paint a green cap on the flower.

* * * * *

## Nature Games

These nature games were taught by Dr. E. Laurence Palmer of the Rural Education Department of Cornell University and Dr. Wm. Vinal of Rhode Island College at the camp leadership course at Bear Mountain, April 28 to May 3, 1924:

*Conservation Game*—This game can best be played when the nature class is studying flowers. Five slips of paper on which are to be written the names of the players are given to each member of the class. The class is then divided into two sides and a certain rather large territory is assigned to each, on which grow one or more kinds of flowers. Each player is to camouflage some flower or plant by means of leaves, sticks, etc., so that it will not be observed by passersby. A slip with the name of the player is to be put at the foot of the plant. (Care should be taken that the plant is not smothered by the camouflaging material, but is merely protected from the careless picking of the people passing by). At the end of 10 minutes, the leader blows the whistle and the two sides exchange territories, each side trying to discover as many as possible of the names hidden by the other side. At the end of a certain period, the players all come in, and the names which have been found are handed back to their owners. The one to whom is returned the smallest number, of course, wins, as she has played the Conservation Game best because she has protected her plants from careless passersby. The person having the

least number of slips is then requested to show the rest of the class where and how well she has protected the plants.

*Flower Tag*—Can best be played on a clear space where there may be found several kinds of flowers of the same species. At Bear Mountain we played Flower Tag using the rosette flowers for safety spots: sorrel, dandelion, fleabane, coltsfoot, and common and European plantain. At a certain distance from the starting line, say 100 feet, sticks or "gold" is placed in a parallel line. The players try to get to this other line and return as many times as possible with one stick of "gold." The person who is "it" can tag any player who stops for safety anywhere but at one of the rosette flowers. Each person who is tagged also becomes a tagger, so that at the end of the game, one or two people try to hop back and forth seeking safety near one of the rosettes. The person having the largest amount of sticks (which signify the number of times she has gone across and back safely) wins. This can also be played with a certain kind of tree, or different specie of flowers.

*Roadside Cribbage*—Each member of the class is given 10 pebbles. As the leader walks along he calls out, for instance, "There is a white pine within 50 feet." He then keeps walking along at the usual pace. The first member of the class who brings in one cluster of spills from a white pine is entitled to throw away three of his pebbles, the second two, the third one. The leader of course has to be careful to call for trees and flowers, grasses, etc., that are not rare. This game is especially good for learning the more common roadside flowers, trees, shrubs, etc.

*Do Good Game*—The leader takes the class out into the field and divides them into even teams and then gives each member of each team (except the leader of the team) 5 minutes to go anywhere and do one good turn to the trees, flowers, general appearance of the woods, etc. At the end of 4 minutes, a warning whistle is given, and at the end of the 5 minutes, each member must have reported to the leader of the team the good turn done. This can also be played by the leader asking for a certain specimen to be brought in, and the team getting the most wins. In this case also care must be taken in the choosing of specimens called for.

The do a good turn stunts may include the following: destroying a nest of tent caterpillars or brown tail moths, camouflaging native flowers, piling up loose underbrush, picking up paper or rubbish, etc.

### Stunts

Stunts give the camper an opportunity to use her originality and are an excellent method of self-expression. Stunt night in camp is always a gala event, and many and amazing are the costumes which will appear. It is best to stress originality in camp stunts, and to avoid repetition in short term camps. In order to make sure of this, it is a good idea to have a councillor to whom each group will report the artistic attempt or otherwise which they intend to put on as their share of the entertainment.

### Singing, Dramatics, and Pageantry

The standards for these three activities in camp should be kept very high. In singing, especially in view of the united effort for better singing which has been made by Camp Fire Girls, a very decided attempt should be made to get away from the prevalent and tiresome parodying of popular tunes. Such beautiful songs have been written about the woods and nature and all they mean to those who really love them, that it seems almost sacreligious to profane a beautiful camp site and make old trees and flowers listen to some of the horrible shouting which passes for singing in some camps. The girls must have their jolly and rollicking tunes, of course, but let us carry over into our camp each summer that desire for really good singing by our girls which was begun in our 1924 Birthday Month. Old American and English folk songs, camping songs, and really beautiful words set to the better class of old folk songs will be in the end much more satisfying to the campers.

So little time is available for dramatics in our two week camps that we must be careful not to attempt too long or too difficult plays. Little Irish plays are often simple and effective, and under no consideration should any girl be asked to spend many of her few precious hours in camp stupidly learning lines. Bible dramatics are splendid for Sunday morning ser-

vices, and Indian and folk dances can be used to good advantage at Council Fires. Pageants can often be produced without an enormous amount of time being spent on them, and girls interested in that sort of thing will get a good deal of pleasure and profit out of working them up in a more or less impromptu manner. Local history of interest, or national holidays can often be used as a basis for them.

### Gypsy Trips

Some time during each session every girl at camp will want to sleep out, or will want to adventure in some real way out of camp. Perhaps every girl in camp is not up to taking a long or strenuous hike, but somehow each director should arrange that every single girl gets the opportunity to sleep out on the ground. And we must realize that to the timid or inexperienced camper sleeping on the ground, even in earshot of camp, has its thrills and exciting adventure. In every camp there is a trip suitable for each girl.

It seems only fair to the girl herself that she should pass certain minimum requirements before being sent out to camp. This would include knowing how to roll a poncho and make her bed satisfactorily, how to build a fire, be able to cook at least one dish, and physically be able to take the trip easily. These requirements should be part of the camp craft honors and no girl should spend two weeks at camp without acquiring such information.

In fact, at some camps the trip comes as the culmination of the instruction in camp craft, and is a part of that activity. But no matter how you go about arranging these overnight trips, just be sure that the girl is ready for it.

The kinds of trips vary as much as the winds themselves. Some campers will have to go all the way by rowboat or by canoe, others must hike with their packs on their backs, others will have their dunnage taken to a certain point, some will climb mountains, and others will have to be content to hike along pikes and highroads. But a gypsy trip or overnight trip means a good time, and we want the good time to continue, in spite of inexperienced cooks and a chance rain.

Trips should always be well planned beforehand, with equipment lists posted so that the girls may bring enough but not too much, with the food ready to be distributed among the trippers if it has to be carried by them in packs. Somebody back at camp should know where to locate the party in case of any emergency.

For the average overnight trip, the following equipment will probably be found adequate:

Toothbrush.
Towel and soap.
Comb.
Flashlight.
Extra pair woolen hose.
2 blankets and heavy bathrobe.
Poncho.
8 large blanket or safety pins.
Pair pajamas.
Mess kit and drinking cup.
Full match box.

The councillor in charge will take an axe in a sheath, compass and maps, if needed, emergency kit, whistle, list of commissary, receipts, etc., in addition to her own equipment.

It is generally a bit more fun to have the food to be eaten on out-of-camp trips different than that we have at camp. Two typical overnight trip menus may be of some help.

| Suppers | Breakfasts |
|---|---|
| I Corn chowder (with bacon and onion)<br>Pickles and Cheese chips<br>Ginger snaps and Cocoa | I Dates and Oatmeal<br>Bacon and Triscuit<br>Coffee or Cocoa |
| II Macaroni, cheese and tomato<br>Toasted crackers<br>Fig newton and Cocoa | II Oatmeal and raisins<br>Flap jacks with brown sugar sauce<br>Cocoa |

This arrangement supposes that the girls will be back at camp in time for dinner the following day. Some trips going

out from camp during the day will have some definite objective in view and may not want to stop to cook, but eat a quick meal beside a brook. Try some of these hiker's lunches. You will find they contain all the nourishment you will need for a long afternoon hike.

| | |
|---|---|
| Apricots | Pilot Crackers |
| Pickles | Peanut Butter |
| Cheese Crackers | Marmalade |
| Bran Cookies | Bran Cookies |
| Bar Nut Chocolate | Bar Molasses Chocolate |

On some trips you can depend on farmhouses for supplies of fresh milk, eggs, and fruits. On others, dried fruits and milk must be taken along. The type of country through which the trip will go will depend on the supplies necessary to take from camp, and trips out of camp for more than a night would probably take pup tents.

It goes without saying that trippers should at all times respect the property of the farmers along the way, leave every camp site in even better condition than that in which they found it, avoid woods-vandalism, and be sure that all fires are put out.

### Awards

Where to begin with an award system, and where to stop is a grave problem in every camp. We realize that each girl who does exceptionally good work in camp, or rather, each girl who puts forth worthy effort, should receive some recognition of that fact. But we must not let our local camp honors reach such proportions that they become a burden and so common that a great deal of their original significance is lost. For this reason it seems good judgment to establish a system of national camp honors, the same as the honors for the seven crafts, have some few required, perhaps, and the others classified according to their degree of difficulty. This would give the campers something very definite to work toward at each new session of camp which she attends. The swimming standards in the swimming section illustrate how this would work out.

The real reward for earnest effort should be found in con-

nection with the satisfaction of doing the thing, and awards should be identified with individual or group consciousness of effort well performed. Some educators deem it advisable to minimize individual winning of prizes and stress group effort, to give less credit for native ability or actual accomplishment and more credit to effort and improvement.

In summer in our various award systems, can we not try to get away from this learning of a certain number of trees or the making of a certain amount of handwork, or distinction in some sport just for the sake of getting a piece of leather for our gowns, and put more emphasis on improvement over previous records and on contributions to the welfare and happiness of the group? Let us each try in our own way to improve our own system of awards and simplify and dignify them to the degree we all feel they should be. And always aim for higher standards.

## Standards for Camp

*Remember that even the Smallest Camp Can Rank High*

There is a tendency in the larger camps to increase the number of honors that can be won so that the activities become almost a burden and campers are inclined to work harder than is perhaps wise. To meet this situation we are offering a choice of certain requirements necessary for winning camp craft, handcraft and nature honors.

We want to emphasize camp craft honors. Camp Fire Girls should try to become better acquainted with the woods. They should learn to do things at camp that they will not have the opportunity to do at home. We want them to be real campers. This means learning to look after themselves and others outdoors. For this result we offer the following three ranks to be earned in camp craft.

### Fagot Finder

1. Build two good fires, one for warmth and one for cooking, with material found out-of-doors, and leave fires properly put out.
2. Fry an egg on a hot stone, or cook an egg in hot ashes after wrapping it in wet paper.

3. Assist in cooking a meal out-of-doors and clean up afterwards.
4. Make a bed on the ground and sleep out-of-doors one night without talking between taps and reveille.
5. Make one outdoor cooking device for using a kettle or frying pan.
6. Make a map.

*Make the out-door supports of the kettle orange and fire blue.*



*Fagot Finder Symbol*

**Trail Maker**

1. Build three kinds of fires, tepees, crisscross and trapper's (Book of "The Camp Fire Girls").
2. Be responsible for cooking, in a hole in the ground, beans, chickens, clams, or potatoes for a group of six. This must include cleaning up afterwards satisfactorily.
3. Be responsible with one other for two meals on a trip for a group of six.
4. Take an overnight hike rolling your poncho or making your pack.
5. Make two good devices for holding a pot over a fire, and two for holding a frying pan over a fire.
6. Make a canvas or poncho shelter for protection against the rain.



*Trail Maker Symbol*

*Make the pine tree green and the footprints yellow.*

### Gypsy

1. Build and be responsible for the evening camp or Council Fire.
2. Build a reflector fire. (No fire is credited until properly left or put out.)
3. Do all the camp cooking without help for one day for four or more persons.
4. Erect a tent or make a shelter of material found in the woods.
5. Make a permanent outdoor fireplace.
6. Know proper disposal of camp garbage and refuse and dispose of it for at least two days.
7. Organize a trail-blazing or hidden treasure hike.

Note: Any five requirements must be won in each grade to qualify.



*Gypsy*

*The yellow sun's rays and the red flame indicate being at home out-of-doors.*

### Nature Lore Honor

1. Make fifteen blue prints of trees, ferns or flowers.
2. Contribute at least two new things to the nature museum.
3. See, identify and describe ten birds by plumage and song.
4. Distinguish at night and describe five constellations and tell their stories.
5. Identify ten varieties of mushrooms and know whether they are edible or poisonous.

6. Describe from personal observation the home appearance and habits of two wild animals or five insects, butterflies or moths, or three kinds of snakes.
7. Discover, name and know history of ten trees, fifteen wild flowers, five mosses, five ferns, or ten grasses and make a nature book.

A choice of any four requirements must be won to qualify for this honor.



*Nature Lore Honor*

*Make the leaves green and the centre of the flower yellow.*

## Handcraft Honor

Make three pieces in any line of handcraft, at least one to be chosen from Class 2 below.

Class 1—pottery, toy making, bookbinding, count book, weaving, leatherwork, tie dyeing, blocking and stencilling, beadwork, wood carving.

Class 2—Make a basket (using local wildwood material, pine needles, raffia, reed), totem pole, Indian clock, rush mat, bird bath, a hickory or camp broom.

Note: "The Book of Woodcraft," by Ernest Thompson Seton, will be of use to you in planning handcraft. In the making of handcraft articles, particular attention should be paid to usefulness, originality, beauty of line and color.



*Handcraft Honor Symbol*

*The symbol of the hands and that of the person. Make the hands green and the bar yellow.*

## Wohelo Order

Suggested requirements for this, the Camp Honor.

1. Swim once a day unless excused.
2. Be on time for meals and classes.
3. Be neat in tent, at table, and in general appearance.
4. Observe the gospel of the clean plate.
5. Give some voluntary service at camp.
6. Advance one rank in swimming or teach a beginner.
7. Write an original song, cheer, verse, story, or turn in a good picture which you have taken.
8. Attend setting-up exercises every day.
9. Finish one article at camp.
10. Show good camp spirit.
11. Keep silent hour.
12. Win one of the camp craft honors, and either the nature or handcraft honor.

It is strongly recommended that the honor for the best all round girl be discontinued as the results have not always been of the best. We recommend honors that every girl can win.

Every girl who loves Camp Fire is interested when new

honors are created. But there is a danger in working for the symbol rather than for what it stands when you are perfecting yourself in one of the crafts.

With these new land honors for camps for example, the idea is not to have the girls spend all their waking hours feverishly tie-dyeing, making pottery, stenciling, and wood blocking for the sake of handcraft honors. It is rather to let them work on wood carving because they are really interested in it, would like to understand its principles and uses better, and find it something to do which keeps them keen and alert.

Then the honor is just a postscript to all the time they have given to wood carving. It pleasantly reminds them of it and it tells other girls who see it on their gowns that they are somewhat at home in wood carving.



*A special honor to be given for anything the director decides. These arrowheads indicate making things hum.*



*An honor awarded for knowing every girl in camp*



*An honor awarded to each girl in the most orderly tent.*



*Wohelo Order, signifying the double strength of the Torch and the Pine Tree.*

## Personal Standards

We have set the highest possible standards for the management and organization of our Camp Fire camps. And now to the standards which we must expect and really demand of the girls themselves. No camp is any neater or cleaner than its occupants, and can we expect a camp to look shipshape when its girls dress in all sorts of colors and weird combinations? Camp may be right enough the place to wear out old clothes, but there is no time like the present to start in to work toward a camp uniform. Old clothes suitable for camp wear cannot last forever, and a start toward uniformity must be made sometime.

All-white middies are best and the cheapest. Tell your girls to buy that kind, get special prices from local dealers, educate the mothers to the decided superiority of all-white middies. Black or dark blue bloomers should be required, and should be put on the "necessary" list. Bloomers may not be of woolen material, but insist that they be of the same color. Black cotton stockings, or woolen stockings for hikes, come next on the list. White tennis shoes or Keds for camp use, with material to keep them white, and a certain colored tie make up a minimum camp uniform requirement. Establish this camp uniform, give the girls opportunity to wear it during the winter, and in a year or so you will be proud of the looks of your campers. Colored blouses of different styles and descrip-

tions, oxfords with heels, knickers of various cuts and styles and colors should not be tolerated. If everybody can afford knickers of the same kind, all well and good, but never half and half,—half in knickers and half in bloomers. And then get the girls to wear the uniform correctly, to be proud of it, in camp and out. It is a goal for each and every director to work toward, and she should remain unsatisfied with her camp until it is attained.

The list of necessary equipment for a two-weeks stay at camp would include the articles listed below:

**Personal Equipment for Camp**

4 or 5 all-white middies.
1 or more pairs of black or dark blue bloomers.
1 pair white tennis shoes.
1 pair heavy shoes for hiking.
3 double woolen blankets or equivalent.
3 sheets, 2 pillow cases.
4 bath towels.
Personal toilet articles.
Mess kit or its equivalent, jack-knife.
Note book, pencils, etc.
Flash light.
Regulation camp middy tie.
Bathing suit and cap.
Sweater for trips and cool days.
Poncho or rain coat for trips, blanket pins.
Ceremonial gown, moccasins, bead band.
4 or 5 changes of underwear, stockings for camp use and 1 pair woolen socks.
Sewing kit.

The following desirable equipment may be brought: books to put in camp library, kodak and films, musical instruments, tennis racquet and balls, fancy dress costume, "Book of the Camp Fire Girls."

Personal neatness should be insisted upon at all times, and adequate facilities for washing of face and hands at frequent

intervals should be provided. Personal hygiene of campers must be insisted upon and governed by carefulness and common sense. Soap scrubs should be taken at regular intervals aside from the regular swimming periods, and hair should be sunned and washed regularly. Tent councillors should be responsible for the personal cleanliness of the girls under their care, and any irregularities should be reported immediately to the nurse.

Inasmuch as camp is a miniature community, an arrangement of living most vitally shared, with common interests and aims, with great facility of communication, manners and camp etiquette are social necessities. The girl will learn early in her camp experiences that what she gets from camp will be in direct proportion to what she puts into it. A constant adjustment to the group is necessary, the idea of respect for the personality of others is fostered, as well as a spirit of helpfulness and a feeling of tolerance for others perhaps not so fortunately endowed physically. Camp is a place where the girl actually practices citizenship. It should begin by good table manners, and by kindness and sympathetic understanding in tents or living quarters, and in camp activities. Guests should always be treated politely and made to feel welcome.

### The Camp Fire Program in Camp

The handcraft, campcraft, nature lore and athletic activities in camp can in most instances be based on the regular honors as stated in the "Book of the Camp Fire Girls," and camp of course should offer the girls the chance to earn many honors which they cannot earn in the city. However, it does not seem right to omit certain very valuable aspects of any activity just because no honor is covered for it in the "Book of the Camp Fire Girls." Nor should a local camp honor be necessarily given for such as are not taken care of by the regular honors. But insofar as it can be done, opportunity for the earning of all honors should be given at camp. Interest will be stimulated in them in proportion as interest is stimulated in the subject itself. Girls will find splendid opportunity at camp for working for ranks, especially for that of Torch Bearer.

Camp assemblies will take care of all routine affairs which should be brought to the attention of the camp as a whole, and at them the girls may practice new songs for the Council Fire. Assemblies should be held outdoors whenever possible, and it is a good plan to shift the meeting place from time to time. The day can be started off right by the reading of a beautiful poem, or a bit of scripture. Sunday assemblies may have more of the spiritual element, and Bible dramatics are very appropriate, and also special chorus singing.

The Council Fire will probably be held once a week, or once a session. At it honors should be given, and as much as possible the special plans for each ceremonial should be kept in the hands of a committee of girls. The program may often be varied, and also the place of holding it. The top of a hill, the beach, a natural amphitheatre in the woods, or a modified Council held on the lake, will all be welcome changes to the girls. Indian dances, the telling of local legends, special singing, all help to vary the program.

## Single Group Camping Trips

The same general standards which apply to the larger groups will apply in a diluted and modified form to smaller groups, or to the single group trip. Such an elaborate schedule will not be necessary, of course, but standards of dress, of health, of sanitation, of diet, and of activities will hold good, and are applicable to the small group. For the week-end party, or the one group trip, supplies may often be brought directly from home, and so the actual outlay in money by the individual girl will be less. Cottages of families or friends are often loaned for the occasion, and of course should be left in excellent condition.

The girls should be held up to the highest personal standards, and as much educational value should be received at the more informal type of camp as at the more organized type. Guardians have a wonderful opportunity to learn to know their girls, and to set before them simple ideals of living from day to day. No Guardian should attempt to take her group camping without another adult present, and preferably not without a committee behind her.

## THE CAMPERS' SONG

### Agathe Deming

Follow the trail to the open air,
  Alone with the hills and sky;
A pack on your back, but never a care,
  Letting the days slip by.

Healing fragrance of pines in the dark,
  Glow from a camper's fire;
Starlight and shadow and music of waves,
  While the gray smoke curls higher.

Follow the trail to the open air,
  Letting the days slip by;
A smile on your lips, a song in your heart,
  One with the hills and sky.

(Tune: Stevenson's "Swing Song." The music was written by Edward I. Wood and may be found in Book I, Hollis Dann Music Series, published by the American Book Company, New York.)

### Camp Questionnaire

Every Guardian who takes her group camping, and of course every camp director, should fill out and return the Camp Questionnaire which is sent out each year by National Headquarters. We want to be able to furnish accurate statistics on Camp Fire Girls camping activities, and you who take the girls camping are the only ones who can give it to us. The report asked for is not long nor complicated. The camping season closes in September, and promptness in returning the questionnaire will be very much appreciated.

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Macmillan, 64 Fifth Ave., New York City, or Camp Fire Outfitting Co., $2.00

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Lippincott's, Philadelphia, $2.50

Camp Health, Safety and Sanitation
Boy Scouts of America, 200 Fifth Ave., New York City, 20c

*Commissary and Diet:*

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*Health Standards:*
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*Handcraft:*

How to Make Baskets, by Mary White
Milton Bradley Co., New York City, $1.50

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Doubleday Page & Co., Garden City, N. Y., $2.00

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Chas. Scribner's, New York City, $1.75

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Farmers' Bulletin No. 609, Dept. of Agriculture, Washington, D. C.

*Athletics:*

Health by Stunts, by Pearl and Brown — Macmillan, $1.40
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Official Handbook of Girls' Branch of the Public Schools Athletic League of the City of New York, 157 East 67th St., N. Y., Free

Official rules for every sport may be obtained from A. G. Spalding & Bros., 523 Fifth, Ave., New York City, 25c

*Swimming and Canoeing:*

Swimming Book, by Frank J. Sullivan
Thos. E. Wilson Co., Chicago, Ill., 25c

American Red Cross Pamphlets 1005, 1004, 1002
National A. R. C., Washington, D. C., Free

Swimming and Life-saving Standards and Canoeing Standards for Summer Camps (Camp Directors Ass'n.)
Eugene Lehman, Highland Manor, Tarrytown-on-Hudson, N. Y., 50c

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*Gypsy Trips:*

Everygirl's, May, 1923
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*Assemblies:*

Services for the Open, by Laura I. Matoon and Helen D. Bragdon
Doubleday Page, $1.00

*Singing:*

Twice 55 Community Songs No. 1
C. C. Burchard & Co., 221 Columbus Ave., Boston, Mass., 15c

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Folk Dances and Singing Games, by Elizabeth Burchenal
G. Schirmer, New York City, $1.50

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Little Brown & Co., 354 Fourth Ave., New York City, $1.50

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American Book Co., New York City, $.56

*Camp Craft and Cookery:*

Camping, by Horace Kephart, 2 vols. Macmillan, $3.00
Camp Cookery, by Horace Kephart Macmillan, $1.00

*Nature Lore:*

All Night with the Stars Women's Press, 25c

Flower and Bird Guides in Handy Pocket Edition, by Chester Reed
Doubleday Page, $1.25

Lists of Lefax Sheets and other material excellent for nature work in camp may be obtained from The Comstock Pub. Co., Ithaca, N. Y.

The Audubon and National Geographic Societies will furnish material upon request.

U. S. Dept. of Agriculture through its Farmers' Bulletins can give much material. For example, Food of Some Wellknown Birds of Forest, Farm and Garden, Bulletin No. 506.

*Miscellaneous:*

Red Cross First Aid Manual
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Songs of the Out of Doors, by Henry Van Dkye Scribner's, $1.00
The Open Road, by E. V. Lucas
Henry Holt Co., New York City, $1.50

Any other information in regard to bibliographies or about any camp question will be answered by the Camping Department at Headquarters.



## CHAPTER VIII

# HOLD ON TO HEALTH

"HOLD on to Health," the fourth Law of the Camp Fire Girls, is one of the features of the program which makes its value distinctive. To develop healthy girls rather than athletes, is Camp Fire's ambition. Therefore the program does not include military drill, formal exercise, nor those sports featuring the competitive element which require intensive individual training. Instead, the emphasis is placed upon the forming of health habits, and upon group games and such sports as are of natural interest to the girls and not a tax upon their strength.

### The Forming of Health Habits

The Camp Fire health program makes the keeping of the Health Chart of prime importance. The experiments and experience of national health organizations and specialists have gone into the drafting of this chart. The fundamental health laws governing diet, cleanliness, fresh air, sleep and exercise are tabulated on the chart in such a way that the girls are stimulated to observe them regularly by keeping a daily record.

To become a Wood Gatherer, she must have earned 450 points in one month, and to become a Fire Maker she must have kept the Health Chart for two months, earning 540 points each month. A Torch Bearer must have kept the Health Chart for three months before she wins her rank. A national honor is given for earning 90% of the points on the Health Chart every month for twelve months.

Besides keeping the Health Chart, girls may win honors in First Aid and Personal Hygiene.

## Sports

Camp Fire sponsors organized games as opposed to competitive athletics. An opportunity for all of the girls of a group or camp to participate in the healthy, jolly exercise of lively games is much more heartily endorsed than the developing of a high jumper, a long distance swimmer, or a champion tennis player.

On the other hand, girls are encouraged to participate in sports which are of special interest to them, and honors are given for achievement in swimming, golf, horseback riding, canoeing, tennis, etc. However, emphasis is placed upon the amount of exercise which a girl gets from her sports rather than upon remarkable proficiency.

## Including Health in the Weekly Program Plans

The following outline gives suggestions for a progressive program of health activities:

A. Methods of interesting girl in own Health.
   1. Example of leader, posture, health, etc.
   2. Questionnaire method.
   3. Explanation of health symbols, and explanation of chart and Health honors.*
   4. Actual comparison with Height and Weight tables.
   5. Reading aloud of Health articles in *Everygirl's.*
   6. Deciding on certain honors to start in to keep immediately, and as preparation for Membership requirement.
   7. Talk on Health by leader or outside person.
   8. Discussion by group of importance of Health.

B. Suggested progression of Health activities to be carried on during first year of group or of individual members.
   1. Take certain combinations of Health Craft Honors and Health Chart requirements to work on for certain length of time.

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* For winning the required number of points on the Health Chart for one month, a girl may wear the Health symbol. A bar may be added to the symbol for each additional winning. If the honor has been won for twelve consecutive months, a National Honor is awarded. For this honor the charts, properly made out, must be sent to the National Honor Committee.

2. Discussion of properly balanced diets, with study of calories, classes of foods, etc.
3. Follow definitely Health articles in *Everygirl's*.
4. Provide opportunities for group hours out-of-doors, and cultivate love of out-of-door life in the girls.
5. Have experts in to talk to girls on proper methods of cleaning teeth, washing hair, etc.
6. Prepare simple posters.
7. Bring important news items concerned with Health to group meetings, and have regular time for their discussion.
8. Help in and understand need for certain National campaigns, such as sale of Anti-tuberculosis Christmas seals, etc.
9. Have group take active part in local projects for better Community Health, such as Clean-up days, Paint-up week, etc.
10. Discussion of the shoe problem, with charts.
11. Begin to interest family in the problems brought up in the group.

C. Suggested progression or possible Health activities for second year.

1. Plan menus, and cook at home.
2. Take turns planning menus, properly balanced, and serving to the group.
3. More scientific discussion of Health Chart led by doctor, nurse or other outside qualified person.
4. Begin to keep Health Chart in earnest.
5. Continue with national and local Health activities, assuming more responsibility for the group.
6. By menu planning and cooking at home, and keeping of Health Chart, interest the family vitally in diet and formation of Health Habits.
7. Interest some local dealer in correct shoes, and arrange small exhibit for group and friends.
8. Arrange for complete and properly presented information for passing of Fire Maker's personal hygiene requirement.

9. Poster exhibit.
10. Take up fully the resolutions of the Women's Division of the National Amateur Athletic Federation regarding Health in all sorts of athletic participation. (See *The Guardian,* February-March, 1924.)
11. Discussion of good manners and courtesy, see *Everygirl's*, for November, December, February and April, 1924.

Suggestions for Health Education projects and for other possibilities for Health work to be fitted in at any time during the existence of the group, depending on circumstances of environment, collective ability of group, and time available, and amount of interest.

A. Individual directly benefited by
   a. Camping program (especially in group or organized sectional camp) to make health and recreation carried on entirely out-of-doors possible.
   b. Working up of group contests by means of charts, etc., which keep track of *individual improvement* in posture, formation of Health Charts, etc., but which do not stress competition between girls of unequal native ability.
   c. Encouraging of development of hobbies which will help them *through recreation* to find better Health.

B. Projects started or assisted by group looking toward better Health of their Community.
   a. School—getting room, teacher, or other authorities interested in Chart or other Camp Fire Health activities. May lead to:
   1. Installing of system of medical examination.
   2. Attention to undernourished children through Height and Weight table measurements.
   3. Preparation of hot school lunches.
   4. Better regulation of school girls' basket-ball, hockey teams, and more strict examining of entrants.
   b. Cooperation in Health Centres, baby clinics, etc.
   c. Arranging of Health week in community.

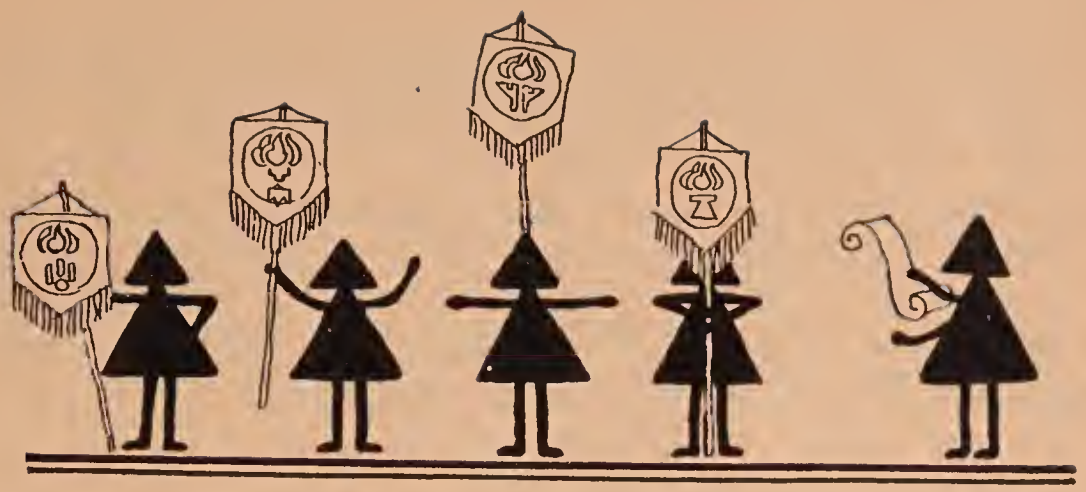
d. Extensive campaign for better shoes in connection with dealers.
e. Visits to dairies, local water works, packing houses, etc.
f. Putting on Health play or festival.
g. Procuring Health movies of various kinds from Child Welfare Association, Y. W. C. A. and other agencies who rent approved movies, and arranging its showing.
h. Running off a properly organized Field Day, introducing organized group games, and according to Women's Division of the N. A. A. F. resolution.

Note: We recommend *Home Hygiene and Care of the Sick,* published by The American Red Cross, Washington, D. C., as an excellent reference book for Camp Fire groups to own.



*CAMP FIRE COURSE IN ENGLAND*

*To train Guardians in Camp Fire technique, training courses are given yearly, both in the United States and England. Information may be obtained from National Headquarters.*



## CHAPTER IX

# STANDARDS

In an organization as large and growing as Camp Fire, standards of some sort are inevitable. They are, at best, a debatable subject especially when they produce what has been called lock-step results. Such results, of course, crush out all the individuality which is the very quality that Camp Fire wishes to understand in girls and train and foster.

The standard for which Camp Fire is trying is not one that can be expressed in a few words and applied to all girls indiscriminately. It is rather one which assumes that our leaders are women of personality, taste, and discrimination who will exact something fine from the girls with whom they work.

Possibly you consider this too general to be of any definite use. As a matter of fact, it does throw it all back on you. It says that cheap, ordinary mediocre results are not to be accepted in Camp Fire and that leaders must study and keep abreast of the times in order to offer the best to their girls.

There is no reason ever to question the ideals or the motives of any Camp Fire Guardian, but all of us can stand checking up in regard to standards. It is not only that we must keep the highest standard in the matter of awarding ranks and honors but in other phases of Camp Fire as well. What is the advantage to your girls if you hold them to high standards in the fulfilling of the requirements for ranks if you do not maintain a high standard in the matter of craft work or singing.

And it is not just enough to talk about it, is it? As Guardians you have your difficulties, your temptations. Will the girls dislike you if you refuse to accept less than their best and a high grade of best at that? At first, perhaps, if they have not been used to high standards, but they will never lose respect for you because of your stand. And you can soon win them to do what is expected of them. That is the glorious part about young girls. They will be just as fine as you demand them to be.

## Standards In Awarding Honors

Underlying our standards of every sort in Camp Fire are those which we maintain in awarding honors. This question practically all rests with the Guardian. If she sets a high standard at the start, the girls are going to respond to it. In the awarding of honors, for example, it is the Guardian who decides whether or not the girl has fulfilled the requirements.

The philosophy back of the requirements for honors is briefly this—The girl's effort counts. So does her sincerity. But a girl can put forth effort and sincerity into the winning of an honor and still get a result that is not practical, beautiful, or that measures up in some other important way. Having an honor meet this requirement of being beautiful, practical, or absolutely right in some other important way is the very essence of a standard. To adhere to an inner standard like this is not only sound but infinitely worth while.

On the other hand standards in awarding honors must not become too crystalized or the individual girl is lost sight of. Remember that our program assumes an interest in the individual and that it is in the awarding of honors that the standard of the individual can best be glimpsed and carried forward.

So that if, for example, Mary hands in a piece of work that is better done than Jane's but Jane has put more effort and sincerity into hers, it is conceivable that Jane's deserved an honor bead and Mary's did not.

## Improving Our Handcraft

All of this applies to our standards in handcraft. Many of our results in handcraft are mediocre or worse, but actually creat-

ing something with the hands is, we believe, a valuable form of expression and worth fostering. Handcraft material sent in for national honors or for exhibit purposes must meet, of course, a more exacting outward standard. Form, line, and color count because the outsider will judge the result on what he can see, not on the age, effort, and sincerity of the girl who has done the work.

The people at Headquarters have sometimes great difficulty in maintaining a high standard for you especially in the way of National Honors. You submit things of an inferior grade for National Honors and with them you send a letter, telling a story of how hard the girl has worked, how her home life is not ideal, how she wants a National Honor more than for anything else. The National Honor Committee has not hearts of stone. What shall they do? Make a girl happy and lower our standards or keep the standards high and ask the girl to try again?

Steadily better results in handcraft mean constant study and work on the part of the Guardian or else enlisting the interest and help of a person who is gifted or trained along some lines of handcraft. But is anything more worth while than to build up taste and discrimination about things that can be made with the hands? It means more attractive clothes, for handcraft has to do with fabric and color, design, and line. It means more attractive houses, for handcraft has to do with many phases of interior decoration and the planning and making of accessories for the house.

## We Are Judged By Our Singing

Our standards in music are important because music is coming more and more to be a social and a community thing, and it is through music in Council Fires, at camp, and on other group occasions that we often become known to people for the first time and they get their first impressions of Camp Fire. Let us not be known for poor singing, cheap parodies, or raucous cheering.

In the February, 1924, issue of *Everygirl's Magazine,* you will find a very able and detailed article by Henrietta Baker

Low on "What Music Can Mean to Your Camp Fire." In it she has set a standard for group music which represents our goal in Camp Fire. Learn the beautiful songs of our own, written by W. H. Neidlinger, a musician who is well-known and greatly admired.

Learn the fine old songs that communicate tradition as well as beauty. Don't be satisfied with current songs or even with new words to popular tunes. Remember that verse and song parodies are an imitation at best and that Camp Fire stands for originality, as well as artistic expression.

Standards in behavior are difficult to pronounce upon but there are general questions that confront everybody, some general ideas for which have been agreed upon. Everywhere that Camp Fire Girls go they spread the idea of Camp Fire. This is especially true of groups hiking, camping, or doing anything else together out of doors or in public places.

## Good Manners Are Merely Consideration

Voices, manners, and habits all count tremendously on such occasions. Gum chewing in public is to be discouraged. It is well to explain to girls that this is so because it is an unlovely and undignified habit just as any eating in public is. Where it is done, it certainly gives individuals and groups a reputation for at least mediocrity.

We are trying to help girls in their standards of behavior and manners through articles which appear in *Everygirl's Magazine* from time to time. We encourage Guardians to use these by talking them over with their girls.

On the other hand Guardians need to remember that girls are not adults and that they should not be asked to act like adults when in public. This only makes them ridiculous instead of natural and simple as they have a right to be. The underlying principle in all matters of behavior is, after all, nothing more or less than consideration for the needs or point of view of another person or other people.

And each question in behavior that comes up can not be answered by rule of thumb for each question is in a sense a new one, surrounded by its special set of conditions. All the

Guardian can do is to try to understand it herself, talk it over with the girls and get their idea on it and then arrive at what seems the best decision on it. This will gradually put the girls on their own in the matter of behavior.

## Our Standards In Dress

Because there are 160,000 Camp Fire Girls, people look to us for some form or standard in appearance. The ceremonial gown is, of course, the most distinctive thing that we have, but it should be reserved for strictly Camp Fire occasions. Encourage the improving of the gown. It should not fit too tightly. Its decorations should be carefully considered, sparingly used and artistically executed. The length of the gown is important, and moccasins or dark shoes should be worn with it.

The oftener worn and better known costume consists of a white middy, blue pleated skirt, red or black tie, blue tam, camping or sport shoes, and dark stockings. Checked or plaid skirts ought not to be considered a part of a Camp Fire Girl's outfit. It is important that Camp Fire Girls wear such clothes for group occasions in public and that they build up a reputation for spotlessly clean middies, and general neatness in the rest of the costume. There is also an attractive arm band which goes with the tam or cap. It can be purchased with tam from the Camp Fire Outfitting Co., 197 Greene Street, New York City.

Standards in appearance count very much when groups of Camp Fire Girls are photographed for publicity. If one girl has on a dark middy and one a white, and there are all varieties of high and low heeled pumps, you can readily see what a garbled impression a stranger is going to get of Camp Fire.

## Sympathy Versus Judgment

A Torch Bearer once went to the Camp Fire Executive of her city and said she wanted to give back her Torch Bearer's pin that she might begin to work for her Torch Bearer's rank all over again, saying that she really had not won it before. The executive allowed the girl to do so, for, said she, "You have fulfilled one of the hardest requirements for the rank. It will

not take you long really to win the rank now since you have this spirit to begin with."

What Guardian, we wonder, would have the courage to accept the returned pin of one of her girls in such a case. How often do we all let our sympathies or our feelings enter into our judgment and lower our standards. In the case mentioned, the Guardian had no doubt awarded the rank before the girl was ready for it. Too often we have not the heart to disappoint a girl when we know that she wants to receive a rank at a certain Council Fire.

Camp Fire is so big and there is so much unconscious standardization in it that it is necessary to go further and set a high one that will mean building the best for Camp Fire.

To this end the Committee on Awards at the Kansas City Convention, March, 1924, adopted the following resolutions:

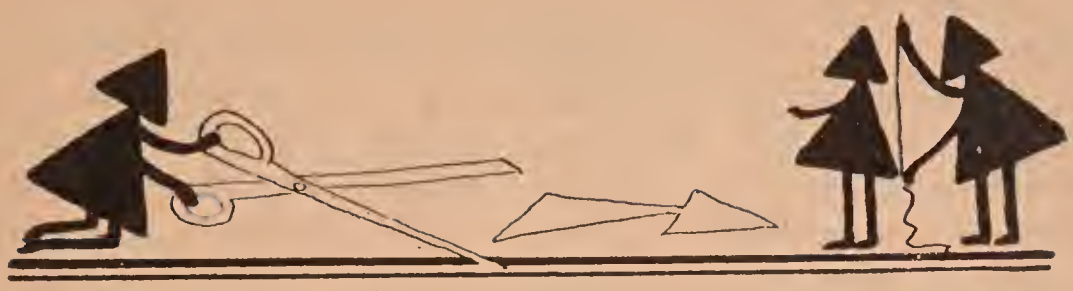
"This Committee recommends that where one or more active Camp Fire Groups are in existence in a community, that a Committee of Awards be appointed, to standardize the awarding of all ranks to all Camp Fire Girls in that community.

"This Committee further recommends that the Committee be composed of people who will maintain a high standard in the work required for Camp Fire ranks.

"And that the Committee be appointed by the local council and Guardians' Association through the local executive in communities where there is an executive; by the Guardians' Association where there is no executive and by the Guardian where there is neither an executive or Guardian's Association.

"It is recommended that the meetings be held at regular intervals, preferably once a month."

We recommend that Guardians make every effort to establish such a Committee of Awards of interested persons in their community. This will be a step forward in raising your standards.



## CHAPTER X

# MAKING THE MISFITS FIT

For the time, trouble, patience, and thought that you put into making your Camp Fire a success you ask no reward except that success for which you have striven. But is there any reward unasked for and unexpected which thrills you with more happiness than the knowledge that some one girl in your group has found herself through Camp Fire? Perhaps she comes to you and tells you in stumbling phrases, which your sympathetic understanding must fill out and interpret, what Camp Fire has done for her. Perhaps some of the other girls confide in you how much they like and respect a certain girl whom they had thought at first would never make a companionable member of your Camp Fire. Perhaps no one says anything to you but you cannot help feeling and knowing that the misfit about whom you had serious and secret misgivings is a misfit no longer but has found her way into the hearts and affections of the rest of your girls.

### Face the Problem

Tact is most important in dealing with the girl who for some reason does not seem to fit into your group—tact, and sympathy, and understanding, with common sense and the courage to act decisively if need be. Never, if you can help it, let the matter drift to the point where the girl has achieved a recognized unpopularity, for then it is most difficult to wipe out the unpleasant impression she has made on the other girls, and harder still to restore the girl's own self-confidence.

Each individual case must be dealt with in its own way and there lies a heavy responsibility for Guardians to shoulder. Psychologists have been working for some time on the personality difficulties of the problem child. It is too bad that so much of their work has been with the abnormal and delinquent children, probably because their needs are the most pressing and because they offer the most material for study. What we need for our guidance is the study of the somewhat unusual girl whose difficulties makes her a problem although she is by no means abnormal or what we think of as a delinquent. However, there are certain basic things to consider if we would help a girl who for some reason is "different" to find her place in a Camp Fire Group.

## Appeal to the Girl's Interest

There is one prescription that will apply to all cases, and that is to include the girl without comment in all the activities of the group. Take it for granted that she will work into her own appointed place, and undoubtedly she will.

Camp Fire activities are so inclusive that any girl is bound to find something in it of interest to her. She may need a little careful guidance on the part of the Guardian. A girl may feel as you would if you were in a huge department store for the first time with ever so many attractive things displayed on all sides and no one to help you find what you wanted. Display your wares without confusion and if the girl must be helped in her choice, make your guidance as inconspicuous as possible.

Study the girl understandingly and find out her special interests. Then let her part in the group activities be along these lines. Let her develop her special hobby or talent for the benefit of the group as a whole and she may unconsciously cease to be a problem and become an asset.

To help a girl make a wise choice of activities, you must know her interests and you must understand her. It is not too much to say that a guardian should know her girls personally, should be familiar with their home environment and their school problems.

## Consider Her Physical Condition

Take into consideration too, the girl's physical condition. Many a time nervousness or apathy is due to poor nutrition or some to organic disorder, a condition which you may be able to have remedied.

It may be that you feel a physical examination is necessary. We take physical examinations so much for granted these days, especially as they are accepted as part of the school routine in many places, that it sometimes surprises us when we find a girl who has not had a physical examination. If you feel strongly that there is something which should be corrected, tactfully arrange that the girl be examined. It may be, in a nervous case that the very activities your group is most interested in are harmful to the girl.

Another point which you should take into consideration is the physical age of your girls. Where all the girls of your group except one have matured or *vice versa,* this may account for the difference in that girl's reactions. Consult a physician about this matter. He will be able to tell you what to expect and how to handle such a situation. Deal intelligently with your girls, not emotionally nor blindly.

## Look for Causes

In an article on the "Problem Child," by Phillis Blanchard and Richard H. Payne of the Child Guidance Clinic, they say of a child that "there are definite causes that produce his difficulties, that these causes are to be found in his physical, mental, or social life, and that, having been found, they can in many instance be removed or ameliorated." They also say "Our conception of personality is not that it is a static, unchanging condition. We realize that physical ills, environmental influences and many other interlocking factors underlie the outward manifestations of personality. Therefore by medical and social treatment, and by enlisting the child's own cooperation in the correction of her difficulties, we may hope to produce marked changes in personality and bring it back to a normal state." It is, therefore, the duty of the Guardian to inform herself about her girls especially the one or two who do not seem to be in

accord with the rest of her group, in order that she may be able to help them make the necessary readjustment.

## Win Her Confidence

If you are going to help the girl in your group who most needs your help, you cannot know too much about her. Nothing at all may be accomplished with a girl unless you win her confidence. This will come about in the most natural (and only) way if she respects you and feels your sympathy and understanding.

At our Council Fires when the girls in their ceremonial gowns are gathered about the flames of Work, Health, and Love, they feel free to talk about the things which lie nearest their hearts and which are usually shut away from the everyday world. At this time, the emotions of even a very shy girl may be so stirred that she will speak without embarrassment of her ideals, her day dreams, and her fantasies. A Guardian never abuses such confidence but many find through it a key to an otherwise unexplainable situation and be able to help the girl achieve her ideals.

## What Can You Say?

It is seldom a wise thing to talk to the girl directly; it will tend to make her even more self conscious and perhaps so resentful as to undo any intended good. It is also a rather dangerous thing to talk the matter over specifically with the other girls, though this is sometimes necessary and the only solution to the problem. If you find that most of your girls are pointedly ignoring this one girl, or making fun of her, or antagonizing her, put a stop to it at once by a tactful talk with one or two of the leading spirits or with all of the girls. The way you do this will mean its success or failure. It is far better to present the matter to the girls as their duty to Camp Fire, rather than as a kindness to the individual girl. A Guardian might say to her girls, something like this:

"Your are, perhaps, unconsciously, leaving Dorothy out of your games, your plans, and your conversation. She is naturally shy and reserved and the more you do this the more she

will crawl into her own shell. We want a Camp Fire that works together as a whole, so we want Dorothy to be one with us. Let's try to make her realize she has her place. Don't let her feel your effort, but include her in everything you do, and make a point of talking to her about the things that interest her most. Soon I am sure she will forget to be shy and our Camp Fire will be the unit we want it to be."

### The Girl Who Was Fat

A few cases which Guardians have handled with tact and intelligence will be of interest.

One Guardian noticed that Marjorie, although she was very much interested in all that their Camp Fire group did, and helped to plan things with enthusiasm, seeming to be most co-operative, when it came to actual participation in any activity, particularly games or sports, she quietly remained aloof. There was nothing unpleasant in her way of doing this, but there was a finality about it which puzzled the Guardian and made her feel that there was some special reason for Marjorie's attitude.

She determined to see something of Marjorie outside of their Camp Fire meetings and if possible to win her confidence, so she asked Marjorie to help her to get a club exhibit ready. They worked together all afternoon at the Woman's Club House and then the Guardian asked Marjorie to come home to dinner with her. That evening began a warm friendship between the Guardian and the girl, which later brought the results the Guardian had hoped for. The girl told her what was bothering her. She was fat. When she was younger she had been laughed at on occasions when unselfconsciously she took part in games. She was sensitive, and so as she grew older withdrew more and more from situations in which she might appear ridiculous. Talking things over with her, the Guardian helped Marjorie in several ways. In the first place, it was a relief to have this outlet for her pent-up emotions. Just talking about it slew the dragons of fear and self-consciousness. They consulted a physician who prescribed a diet and special exercises. Marjorie keeps the Health Chart and gradually is reducing her percentage of overweight. The Guardian

also, feeling sure that she could trust to the courtesy of the other members of the Camp Fire group, urged Marjorie to take part in their activities, which she is doing more and more as she finds that instead of being laughed at, she is treated as a perfectly normal member of the group.

### The Frivolous Girl

There was another case of a girl who was tremendously fond of parties, went to a great many dances and kept such late hours that her father, himself a physician but unable to control his own daughter, feared for her health. At first she was rather supercilious about Camp Fire and the Guardian realized that she had only joined for the sake of her chum, a girl somewhat similar in type but more tractable. So she gave the two girls the responsibility of looking after a poor family in which the group was interested. Later they gave voluntary service at the baby clinic, and finally were put in charge of the "Give Service" Committee. In the meantime they had become interested in keeping the Health Chart which was incompatible with late hours. The physician father was so impressed and delighted with the improvement in his daughter that he made a special point of congratulating the Guardian and of offering his services to help in the work of the group.

### The Girl Who Had to Talk

There is also an interesting case of a rural school teacher who discovered the surprising reason for one of her pupils' apparent rebellion against discipline. The girl was a constant nuisance because she kept whispering during study hours in spite of repeated reprimands. One day she surprised the teacher by exclaiming, "This is the only place where I *can* talk. When I leave here there isn't a soul I can talk to." It seems that the girl kept house for her three brothers, farmers, and rather taciturn men at best. When they came in from their day's work in the fields they were too tired to do anything but eat, smoke their pipes, and go to bed. It was easy enough for this teacher to provide a little social life for this girl so that

her natural social instincts had some other avenue of expression than whispering in school.

### A Few General Suggestions

Do not try to force the shy girl. Let her take a small and inconspicuous part in the group activities at first, but gradually arouse her interest and stimulate her confidence in herself so that through working with the group she comes in time to lose some of her shyness and is no longer afraid to venture by herself.

Give the aggressive girl a job that will keep her busy, not necessarily one of leadership. If possible make her feel that she is working for the good of the group and not for her own self exhaltation. Competitions and games between groups are an excellent means of teaching an egotistic girl her place as one small unit in a group activity.

Do not over-stimulate the active girl. Help her to appreciate the excellence of achievement as opposed to the amount accomplished.

Through the winning of honors and through competition arouse the lethargic girl to participate in the group activities.

Make a selfish girl responsible for the happiness of someone younger or weaker than herself.

These are the merest generalizations. In the end you will have to work out your own problems in your own way, but do not be frightened or discouraged if fate brings to your group what seems to be a hopeless misfit. Very great will be your spiritual reward if through your tact and understanding you bring out the latent beauty in her girl-nature and make her an asset to your Camp Fire.

These books will be of help to you in dealing with questions which may arise in your group:

Toward Racial Health
By Norah H. March

Men, Women and God
By Herbert Gray

Sex and Common Sense
By E. Maud Roydon

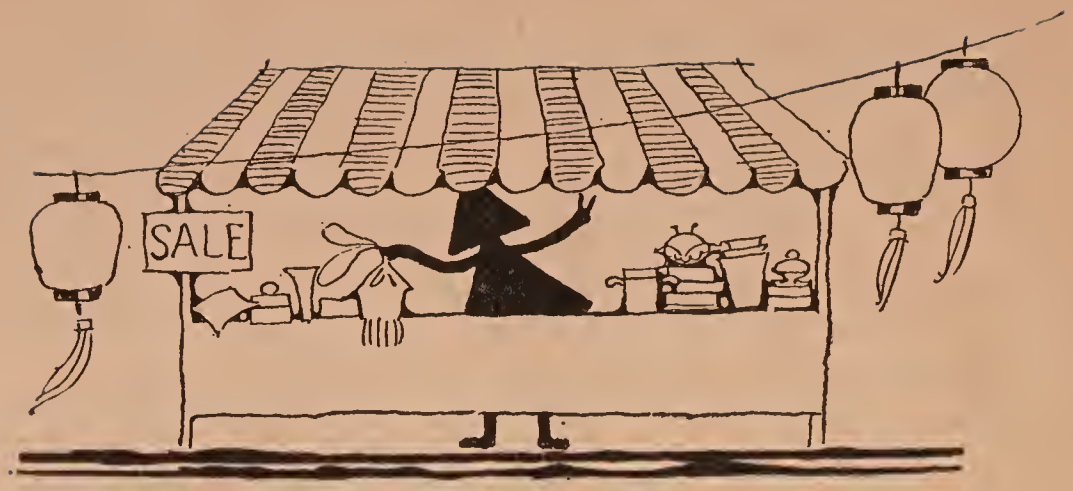
The Three Gifts of Life
By Nellie M. Smith

Herself: Confidences
By Edith B. Lowry

For Girls and the Mothers of Girls
By Mary G. Hood

The Way Life Begins
By Cady

The Song of Life
By Morley




## CHAPTER XI

# CAMP FIRE FINANCES

It would be invidious, and perhaps incorrect, to state that Camp Fire Girls is the only organization of its kind which aims at self-support. For years it has been the dream of "social workers" and others engaged in work with large national groups to be freed from the necessity of appealing to the public periodically for funds to meet the expenses of their organizations. In other words, they have all desired, and desired with reason, to have their particular program presented to the public through an organization which stood on its own feet financially.

When this movement for girls was started, it was subsidized by a few people who earnestly desired that a program for girls based on sound pedagogical principles and tying the girl's school and Church life to her life in the community should be given a chance to function. This money subsidy was continued for the first three years of the existence of the organization. Always the fact was kept in mind, however, that ultimately the dues of the girls should pay practically all of the expenses of operating the small organization necessary to present the program efficiently.

Added to the desire on the part of the founders of the movement that they should be freed from going to the general public periodically asking for gifts and thereby creating the notion of

philanthropy and charity in the minds of all the members of the organization, there existed that basic idea that expresses itself perhaps best in the phrase "Pay as you go," which might be said to have become the financial motto of this organization. There is something sturdy and making for spiritual as well as physical and mental development in the ability to understand why taxes should be paid.

The girl, on joining the Camp Fire movement, becomes a citizen of that movement and pays her taxes that it be maintained. When in March, 1915, the organization changed its basis of support from being a philanthropy to paying its own way, membership began to grow rapidly, although it had been predicted that such a change would end in disaster. More recently there has been an added proof that this method of support, as far as our organization is concerned, is a correct one. It became necessary to present to all of the officials and Guardians of the organization the necessity for increasing the dues if the organization were to continue to be self-supporting and to inaugurate a type of field work commensurate with the importance of the program. Replies immediately began to pour into National Headquarters, and to the surprise of the executive officers it was discovered that well over 90% of the Guardians, representing the Camp Fires, had voted in favor of doubling the amount which they and their girls must pay towards making this movement more effective.

## Why Pay Dues?

The question from time to time has arisen, "Why pay dues?" A study of the annual financial report of the Camp Fire Girls is the full and complete answer to this question. There is only one other modern method of obtaining support for such movements as this, and that is through the medium of the "drive" which wore itself threadbare during the war. Added to this there is the universal practice in local organizations of meeting the necessary local expenses by dues paid from the membership.

The reason that the members of such an organization pay dues is that they desire the organization to continue to function. They know very well that they are to derive from its existence

some definite benefit. They know that the ones who derive such benefits should be the ones to meet the expenses, and they see the necessity of assuming the slight financial burden entailed by the payment of dues which, at the most, are nominal in order that benefit may accrue to the whole group.

When we consider $1.00 a year per girl and the benefits that any girl receives from following the Camp Fire program, when we realize that by saving two cents per week any girl can more than cover her dues of $1.00 per year, and that if her group adopts the general practice of each girl saving five cents per week, segregating two cents for National Headquarters and three cents for her own local organization, the whole problem is immediately solved. These two methods of meeting the expenses of Camp Fire work are presented to all groups: first, earning money through group effort; second, the method by which each girl earns five cents per week, investing two cents per week in the dues to her National organization and three cents per week in dues to her local group.

## SUPPORT OF LOCAL ORGANIZATION

In many of the communities, the community chest is being considered and there is no reason why some of the money collected by the citizens in your town or city should not be used for girls' work. It is up to you Guardians, therefore, to put before the Community Chest Committee the value of Camp Fire and the importance of being included in their budget.

Community Chest Committees or Councils are practically administrators of public funds, and you cannot expect them to be convinced of the importance of Camp Fire to the girls of the community simply by inviting them to a Council Fire or by calling upon them and telling them of the services your girls have done. You must be business-like in your dealings with them, and you must give them facts to work on. When you have given them the facts, you must impress your needs upon them. In either case, you must prepare a carefully planned budget so that the committee will know exactly for what expenses you are asking money. We are printing a sample

budget which is typical of many of the cities which have Camp Fire included in their community chests.

Let us suppose first that you have in your city only a Guardians' Association which has taken charge of the Camp Fire work. If this is the case you have of course often thought of the advantage to the girls of your city if you could have a paid executive who could direct the Camp Fire work and run headquarters where you could meet and bring your business, and exchange ideas, and discuss your problems. You have thought also if you had such an executive, that regular training courses might be given in your city so that new leaders could be found and trained, so that more of the girls desiring to be Camp Fire Girls might have their dream realized. You have thought too of having a camp for your girls, a camp well equipped where for a minimum sum all the girls in your city could go camping for one or two weeks every summer. And how many times you have wished that you might send someone of your community to the National Conference each year so that you might have the benefit of the new ideas and the inspirations which are always the result of such a conference.

We don't mean to underestimate the value of a Guardians' Association. I am sure that such associations are responsible for the vitality of Camp Fire in certain localities; but to keep Camp Fire progressive at all, we must have a person who can afford to give all her time and thought, a person who is trained to do such work, to the carrying out of such a program. So the first thing for you to do is to prepare the budget for your Committee. Your budget will vary only perhaps in the matter of rents. Perhaps you will find that the School Board or some interested person would be willing to give you office space rent free, or some small building or store, which would cut down your budget for the first year. The next thing you must do is to begin to educate the committee, especially the influential people on the committee as to the importance of including Camp Fire in their chest. See that such persons are supplied with copies of the Annual Report as well as a copy of your tentative budget, make a compact survey of the community service your girls have given, and their health program with a copy of the

Health Chart attached, so that they may form an idea of what Camp Fire Girls are doing toward being healthy as well as helpful citizens. Show them the personal budgets that the girls are keeping, and a copy of the national Thrift Chart.

In other words, sell the big idea of Camp Fire to people interested in the Community Budget. You must then explain the need for training courses in your community—that you must have trained and capable leaders to carry on the work. You must show them how greater community spirit can be developed by means of Camp Fire Girls. Prepare a list of community projects which Camp Fire Girls have carried out in other cities where they have competent organizations; such as community fire places, city parks, and play grounds, day nurseries, camps, etc. Perhaps you will want to include a request for a camp as part of your budget. If such is the case, you must be convincing too as to the value of camping for girls, as well as for boys. There is probably no community chest council anywhere who is not convinced of the value of camping for boys. Try to influence somebody to lend you a camp site for the first year, so that in your initial budget you need put in a request for equipment only.

At the same time you and other Guardians are preparing this material to present to the local community chest committee, you should be writing to Mr. Lester F. Scott, National Executive, telling him of all you are doing, and asking him to send you whatever material you will need. You should also ask his advice about forming a local council, because as soon as your budget is granted to you, you will want to begin your work; and the second step toward forming a local headquarters is to secure a council. A local Camp Fire Council is composed of influential citizens in the community, both men and women. You will find such a council very helpful in the planning and establishing of your local organization.

For too many years Camp Fire has been hiding its light under a bushel. This has been true of everyone in Camp Fire, from girls to Guardians and staff. Too long we have been content in allowing our ideals and the following of these ideals to speak for themselves, and it is time for every one of us to

shout a little, and we must remember that such shouting is not for glory to ourselves, but that this rare and beautiful thing which is Camp Fire may be brought to more girls.

In localities where there is no community chest, there are several ways in which Camp Fire can establish itself on a sound economic plan. Remember that those which have been tried do not by any means exhaust those that you may be able to work out in your particular community because each place presents different assets as well as difficulties. It is your problem to understand how to deal with your situation in such a way as to create a constructive foundation for Camp Fire.

Sometimes an entire club such as Kiwanis, Rotary, or a Women's Club takes over the backing of Camp Fire in a community. They may begin by being interested in the camp and equipping it the first year. Next, they may conduct a campaign for buying a camp site. Once a club of a definitely chosen group of representatives from many clubs becomes interested in the growth and development of Camp Fire work, there is no limit to the work possible in a community. As these people work and understand the needs of Camp Fire, they will become the logical candidates for the local council. See Chapter III, page 44.



*Camp Fire Girls not only give plays, but design and make their own settings and costumes.*

## Estimated Budget for Local Organization of Camp Fire Girls

| | |
|---|---|
| Salaries: | |
| Salaries of Exeucutive | $1800-2500 |
| Assistant (in large cities) | 1200-1500 |
| Office Secretary | 900-1200 |
| | 3900-5200 |
| Overhead and Running Expenses: | |
| Rent (including light and heat) | 600- 900 |
| Office Furniture | 300- 400 |
| (After first year some item should be included for depreciation) | |
| Stationery, Printing | 50- 200 |
| Postage | 100- 150 |
| Telephone and Telegraph | 50- 75 |
| Insurance | 30- 50 |
| Local Travelling Expenses | 60- 150 |
| National Conference Expense | 150- 200 |
| (To cover expense of sending local Executive to National Conference) | |
| Revolving Fund for Supplies | 100- 300 |
| | 1440-2425 |
| Total | 5340-7625 |

Special camp budget will be sent from National Headquarters upon request as so many factors enter into each individual community that satisfactory general statement cannot be drawn up.

### Business Standards

The business experience which Camp Fire Girls gain in earning money for their activities is of more benefit to them than the earning of the money alone. With very rare exceptions, our girls become home-makers. They have their share (a large share in most cases) in supervising the expenditure of the family income. The happiness of that home will often depend on a wise financial plan. Besides being home-makers, girls of to-day are entering upon various vocations, in any

one of which a grasp of financial principles would be a decided asset.

What can Guardians do to give their girls experience in financial matters which will be fundamental and useful?

High business standards count in every financial transaction of Camp Fire now, as well as when the girls grow older.

Let us observe the following standards in all our Camp Fire money-making transactions.

Make what we sell worth what we charge. Estimate cost of supplies when making candy or other articles. Consider what each girl's work is worth. Consider average selling price of same article in community stores. Mark the selling price in consideration of these three things.

Keep exact records of money received. Deposit it in the bank. Draw it out by check. Spend it according to a carefully thought-out budget. When we sell our services, as in serving at banquets, let us try for future orders by superior service, not merely because we are Camp Fire Girls.

What fundamental principles are to be found in these suggestions? In the first: that we should always give, for money expended, honest and fair return. In the second: that in pricing an article, we should consider all the elements which have gone into producing that article: materials and labor. That the labor is worth money as well as the materials. That your group should receive a fair, but not exorbitant profit for their work. In the third: that system in handling money is the first essential. In the fourth: that any business endeavor should render service. That superior service to the community should be the test of your work.

## Buy a Chance

It is because of the connection between group activity and individual standards that Camp Fire, nationally, is opposed to the holding of raffles and the selling of "chances." We believe that one of life's great principles is "Pay for what you get." Pay for it in money. Pay for it in effort. The idea of "something for nothing" has lured many to useless years.

When a raffle is held, when "chances" are sold, the argument

for purchase is, in effect, "If you win, you will get something worth much more than you are paying." But those who do not win receive nothing. A raffle is not a business venture in which money expended is returned in equal value. And we wish, as a National Organization, to support the standard of value given for price asked.

## WAYS IN WHICH CAMP FIRE GIRLS EARN MONEY

To turn to practical ways and means, why is it that the same plan for raising money is successful with one group and not with another? There may be several reasons, but one is this: It is all in the way you do it. One group may take a plan that is not new, but by original embellishments make it of fresh appeal.

Always remember that young shoulders should not bear too heavy financial burdens. For, while Camp Fire means responsibility, it means joy and fun, too.

Watch *Everygirl's* and *The Guardian* for details of money-making enterprises which Camp Fire Groups have launched successfully. Often, too, our advertisers make remunerative offers of which you need not hesitate to take advantage, because each offer is investigated before the advertising is accepted.

A resumé of the many projects which Camp Fire Girls have found successful in making money is obtainable from National Headquarters.

A booklet on how Camp Fire Girls earn money is in preparation.

### The Magazine Bureau

One of the simplest, most business-like, and satisfactory ways for Camp Fire Girls to earn money is through the services of the Magazine Bureau.

The Magazine Bureau was planned and organized to be of service to the Camp Fire Girls. It is under the supervision of Charles S. Rockhill, whose reputation for business integrity and honor is of the best in the magazine offices throughout the

country. He has been connected with the circulation departments of various publishing houses for many years. The Camp Fire Girls organization is fortunate to be able to draw on his particular kind of business experience.

The idea back of the whole Magazine Bureau plan is this. It is easier for the girls to get new subscriptions or renewals to the magazines people already are interested in, or take, than to one particular magizine; therefore Mr. Rockhill has a long list of magazines which Camp Fire Girls can offer to prospective subscribers. Among these of course is *Everygirl's Magazine*. This gives the girls an opportunity to turn in their own subscriptions for the Camp Fire magazine and to get new subscribers for it.

On all of these magazines he returns the regular canvasser's commission which averages about 30% per subscription. For example, if a girl gets five subscriptions to a magazine whose subscription price is $1.50 a year, she earns a commission of approximately 45 cents on each of these subscriptions. This means that she has earned $2.25 for the Camp Fire treasury. If each Camp Fire Girl would become the magazine solocitor for just her own family, the results in a group would soon amount to a real sum of money—one great enough to make possible a week or more in camp.

In addition to the Camp Fire Girl, who gets an average of 30% on each subscription, National Headquarters gets 2% of the entire amount and Mr. Rockhill gets a small bonus on the entire amount of subscriptions he submits through Camp Fire Girls. You see it is a business plan and the girls benefit the most from it.

Just a word about the magazines that are not on Mr. Rockhill's list. Only those magazines that pay no canvasser's commission are excluded. These magazines are very few. Camp Fire Girls may accept subscriptions to such magazines and forward them to the magazine bureau but they will, of course, receive no returns for doing so. It is, however, a good plan for the girls to forward any subscription to Mr. Rockhill which a person wishes to give. It will build up a feeling of goodwill which will help them to get other subscriptions which will bring them a commission.

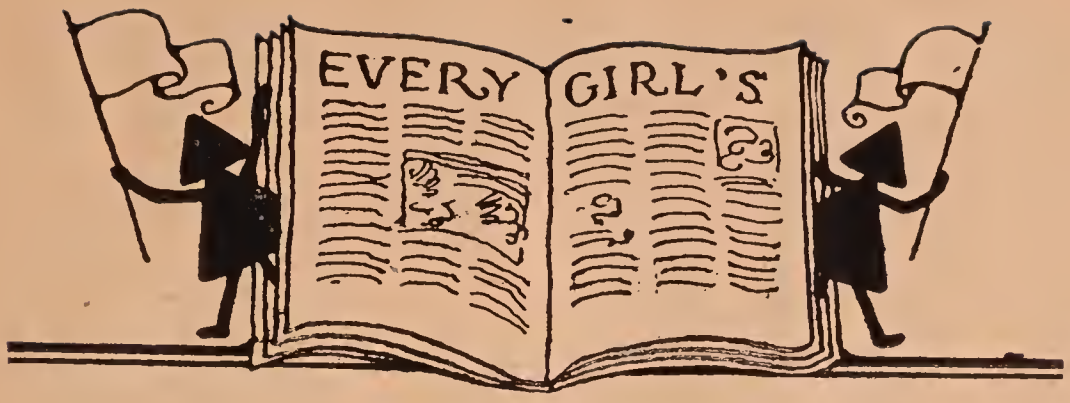
There is every reason why the Camp Fire Girls should gradually become responsible for the magazine subscriptions of their community, providing they adhere to certain business principles. Accurate records should be kept. Simple blanks are provided free for this purpose. Guardians must be prompt and particular in carrying out their part of the business. If a Guardian should resign or her assistant take charge, the name of the person in whose name the original negotiations with the Magazine Bureau were made, must be stated so that the records can be carried over.

Unsatisfactory returns from the Magazine Bureau have invariably been traced to delay or inaccuracy on the part of the Guardian in charge of the subscriptions turned in by her group. Remember that the entire record of the work of a group for the Magazine Bureau is filed in Mr. Rockhill's office under the name of the Guardian of that group.

All directions, subscription books, and other material for earning money through the Magazine Bureau can be obtained from Charles S. Rockhill, 324 Perry Building, Philadelphia.



*Baby Craft honors are popular among the Camp Fire Girls.*




## CHAPTER XII

# CAMP FIRE PUBLICATIONS

*Everygirl's Magazine* and *The Guardian* are published monthly by the Camp Fire Girls organization. A need was felt soon after the founding of Camp Fire for some means of reaching our ever increasing membership with news of Camp Fire activities. *Everygirl's Magazine* was published in response to this need, first under the name "Wohelo."

It is designed primarily to interest the girls. For this reason it contains both continued and short stories, verse, photographs, and drawings, news of Camp Fire groups, and Camp Fire activities, special articles on crafts, health, clothes, and entertainments. In fact every phase of a girl's interest is covered.

For some time material of particular interest to the Guardians was also included, such as program plans and suggestions for handling problems which arise in the groups. Since these things did not concern the girls, it was decided to publish a monthly bulletin of information which should be sent without charge to each Guardian and thus make more space available for material of interest to the girls.

*Everygirl's* is published monthly except during July and August. The subscription price is $1.00 a year or 10 cents a copy. Upon payment of her dues each Guardian is sent *Everygirl's* for the current year.

National Headquarters feels that every Camp Fire Girl should be a subscriber. In fact many groups and some towns have

achieved one hundred per cent subscription from Camp Fire members. Only in this way can individual members keep step with the thought and development of the movement as a whole, and be in touch with all the other members.

The magazine holds a high rank among periodicals of its type, is getting better all the time, and reserves recognition and support for its own merit as well as for its usefulness as a Camp Fire publication. For a magazine of its size and circulation, it has a surprisingly fine grade of advertisers, staunch old friends and new ones who can only give us their continued support if our girls support them by patronizing the goods they advertise.

A Guardian should not feel that *Everygirl's* is merely for the girls themselves and that her duty is ended when she turns her copy over to them. Her copy is for her use also. Just reading it will throw her into the mood of girlhood.

She should regard it as laboratory material, making use of the various suggestions herself as well as seeing that the attention of her girls is called to the articles she believes will be of special interest to them individually. Reading and using it should be included in her program for Camp Fire meetings.

*The Guardian* is published solely for the purpose of helping Guardians over the difficult spots of their leadership. It is a means of sharing with all Guardians the plans and projects which certain of them have found successful.

Material in *The Guardian* is published in answer to requests for help that come by mail and through personal contact, and to questions that arise at the National Convention. National Headquarters uses it as a medium of communication with the Guardians, bringing to their attention whatever would seem to be of help and interest to them in their work.

Since the publication exists for the Guardians, they are urged to let National Headquarters know how best it can serve them and what particular type of material will be of most help to them.

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